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A REVIEW OF LITERATURE,

THE ARTS, AND PUBLIC AFFAIRS

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The
Cresset

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In Luce Tua

Comment on the Significant News by the Editors

Vatican II

Pope John called it *aggiornimento* (updating). Pope Paul calls it reform. Whatever the proper term for it may be, the work which the Second Vatican Council has resumed is a work in which all of Christendom has a very large stake, not only because Roman Catholics constitute the largest Christian denomination but also because a genuinely reformed Catholic Church could provide the nucleus — possibly the only nucleus — around which the Church of Jesus Christ could eventually be re-united.

However long Vatican II may last — and there are those who are talking now in terms of years rather than months — no expects it to do more than make a good beginning of reformation. Traditions die hard, and the more venerable they are, the harder they die. Underlying all of the questions on the Council's agenda is the question of authority, for Rome believes, as all Christians profess to believe, that the Church is not free to do whatever it likes; it has a Lord, whose will is normative. The question which Rome is asking itself is how this will becomes known and operative. Is it through the written Word alone or is it also through tradition? And if it is through tradition also, are all traditions equally valid or are there traditions which, having outlived whatever usefulness they may once have had, are now ready to be laid aside or replaced?

Closely tied to the question of tradition is the question of how the authority of the Church is exercised. It is perhaps not overstretching the truth to say that, at least since the time of the Reformation, the Roman Catholic Church has been more Roman than catholic. Power has been centralized in the Pope and the Curia, giving the Roman Church an almost purely Italian flavor. Pope Paul is apparently aware of this narrow provincialism, for he has announced his intention of restricting the powers of the Curia, bringing a larger number of non-Italians into it, and transferring some of its powers to local bishops. There is even some reason to believe that he favors restoring to local bishops some of the powers which Vatican I transferred from them to the Pope.

Rome moves slowly, too slowly for most Protestants who like to see all questions of theology and polity neatly cleaned up in a ten-day session. But the heartening thing is that Rome has shown a willingness to move. A year or two or three or four is not a long time in the life of an institution which is within a few years of celebrating its two-thousandth anniversary, and the patient striving toward consensus is a more churchly way of solving problems than prematurely putting them to a vote. The Spirit is in the Church and if Rome (or we) are willing to let Him work in His own way and at His own speed He will, according to the promise, "Lead you into all truth."

Objectives and Side-Tracks

Life would be a considerably more attractive proposition if only good people worked toward worthy ends and only bad people worked toward evil ends. The trouble is that, in most situations, the good and the bad become so thoroughly intertwined that it is hard to tell friend from foe or for that matter, to keep primary objectives clearly in view.

The situation in South Viet Nam is a case in point. Our country's involvement there began simply enough. There was a threat of a Communist take-over and it was judged necessary, in the interests of the United States, to oppose it. Having willed an end, we had to will the means — which, in this case, meant giving assistance to the government of South Viet Nam. Unfortunately, this government happens to be a family affair, dominated by a she-wolf who appears to be more interested in persecuting the Buddhist element of her people than in mounting an effective resistance to the Communist Viet Cong guerrillas. The temptation, therefore, is to pull out and let her stew in her own juice or, alternatively, to replace her government with something a bit less odoriferous.

The realities of the situation do not permit us to in-

dulge either of these attractive temptations. If we pull out, the Communists will take over. And there is no apparent way of bringing down the Diem government short of withdrawing our military, economic, and political support — the consequence of which would be to weaken South Viet Nam to the point where a Communist victory would almost certainly ensue.

So we are stuck with the Dragon Lady, the archbishop, and the futile little president. We are in the unhappy position of continuing to support a government which has no popular support and which seems bent on its own destruction. In the past nine years we have poured almost three billion dollars into South Viet Nam. In fiscal 1963 alone our aid will run around a quarter of a billion dollars. And the war seems no closer to being won than it was five years ago.

Congressional criticism of our policy toward Viet Nam is therefore, in the circumstances, understandable. But if these critics are honest, they must say more than they have been saying. They must say that they are willing to sacrifice our objectives in South Viet Nam. This they have so far been unwilling to say, and their criticisms must therefore be dismissed as the kind of sentimentality which wills ends without willing the means necessary to achieve them.

The Conant Report

Professors of education with whom we have discussed the recommendations made by Dr. James B. Conant in his "The Education of American Teachers" find little to criticize in them. Despite the stereotype of the "educationist" that has been created by journalists eager to capitalize on public concern about the weaknesses apparent in our educational system, we have found most of the men and women who teach teachers to teach deeply aware of the deficiencies in teacher-education programs and ready to try any new approach that might improve the quality of teaching.

Much of what Dr. Conant recommends we had heard before from professors of education. This is no criticism of Dr. Conant's work; if anything it is a way of saying that he has apparently listened to the best professional educators and has done them the great service of bringing their views to the attention of the great majority of us who do not have much opportunity to talk to the real pros in education nor to read their professional journals. Put another way, his report gives the best men in the field an opportunity to be heard above the chatter of the snake-oil salesmen who infest the field of education as they infest all of the academic disciplines and who provide a great deal of the copy for popular magazines.

It might help us to get this problem of teacher-training in focus if we would keep in mind what we are up against in a society which is committed to the policy of providing free, compulsory, and universal education for every child up to sixteen or eighteen years of age. One way or another, the teacher-training institutions are expected to help us maintain a teaching force of some million and a half elementary and secondary teachers, or one teacher for every twenty-five to thirty pupils. One wonders what standards of professional education could be maintained if we were, as a people, committed to maintaining a similar doctor/patient ratio, or pastor/people ratio, or lawyer/client ratio.

We think that Dr. Conant's recommendations, if adopted and put into effect, could contribute notably to improving the quality of American education. But we doubt that the talents which go to make up a first-rate teacher are widely enough distributed in our own or any other population to provide more than a rather small percentage of the kind of teachers the critics of education are so glibly demanding. And we would suggest that while the teacher-training institutions can not escape their share of blame for the weaknesses of American education, it is a gross oversimplification to lay all of the blame for these deficiencies at their door. Dr. Conant does not do so. He simply asks them to take the lead in correcting those deficiencies.

Key Recommendations

On the assumption that it is unlikely that all of Dr. Conant's recommendations will win general acceptance, we would like to see public opinion marshaled behind at least four recommendations which we consider critically important.

The first of these (Number 1) proposes to abolish the tangle of individual and often eccentric state teacher certification requirements and substitute for it a uniform pattern requiring only that the candidate a) hold a bachelor's degree from a legitimate college or university; b) submit evidence of having performed successfully as a student teacher under the direction of a well-qualified critic teacher; and c) hold a specially-endorsed teaching certificate from a college or university which is willing to stake its reputation on his ability to teach adequately in a designated field and grade level.

The second (Number 5) recommends that the state, working cooperatively with the college and public school authorities, regulate the conditions under which practice teaching is done and satisfy itself as to the competence of the teachers and professors under whose direction it is done.

The third (Number 16) recommends that the professor from the college or university who is to be in charge of the practice teaching program be a man of much practical experience with a status analogous to that of a clinical professor in certain medical schools.

The fourth (Number 20) provides that teachers in grades 7 to 12 should be licensed to teach in one field only.

If only these four recommendations were put into practice, some of the worst weaknesses of the present

system of training and licensing would be well on the way to correction. Recommendation Number 1, especially, ought to be carried out as soon as possible. Most states elect their superintendents of public instruction, or equivalent officer, in general elections which make it possible for weak men, not to mention oddballs, to be elected if they happen to be on the same ticket with a popular candidate for governor. In many states, these partisan officials have considerable say in the writing or revising of certification requirements, and even when they are acting from the best of motives they still act autonomously so that no two states have the same standards of certification. Given the mobility of our people, it is ridiculous to stop teachers at every state line by confronting them with a different set of license requirements.

A Useful Pamphlet

We do not ordinarily review books — much less pamphlets — in our editorial columns. We realize, however, that within the constituency which this magazine serves there are still many who are deeply concerned about apparent contradictions between certain Biblical assertions about the origin and development of life and the carefully tested conclusions of the life scientists. These people will, we think, benefit from reading a short, twelve-page pamphlet, *Test-Tube Theology*, written by Dr. Paul L. Maier, Lutheran (Missouri Synod) campus pastor at Western Michigan University, and published by Concordia Publishing House.

Dr. Maier speaks out of a great Lutheran tradition which takes the Word of God too seriously for either the modernist or the fundamentalist and which takes the sanctity of the Christian vocation so seriously that it allows no place for clericalism. He recognizes that both science and theology have something to say by way of answer to the questions which men ask — "Generally, the questions which begin with *where, when,* and *how* are addressed to science; those beginning with *who* and *why* to religion." More than that, he sees science serving as a handmaiden to the Faith — "Science actually gives the Book of Genesis more grandeur than the people of God in the Old Testament could possibly have appreciated."

Nor does a Christian have to choose between "believing the Bible" and accepting the conceptual framework of the life sciences — "When . . . Christian teachers say more than the Bible or try to battle science with overly-literalistic interpretations of Scripture they are making easy targets for their views. The Bible is not a scientific textbook. It was written to convey God's message to humanity, originally to people who lived within a world view which differs from ours today. But Scripture is not, on that account, in error. God accommodated Himself to language patterns which everyone could understand, whether living then or now."

We hope that the young people of the Church, particularly, will listen to what Dr. Maier has to say. They will be living in an age when one revolution after another will threaten traditional views of the universe and traditional interpretations of the Scriptures. Many of them, like many in the past, will feel that they must make a choice — between science and religion, between reason and faith. They need to be told, as Dr. Maier tells them, that "the one God who created the universe is Lord and Master of both worlds, the spiritual and the physical." He is indeed. And therefore His children are free men in both.

The Valachi Testimony

What we know about Mr. Joe Valachi is that he was, for many years, a member of Cosa Nostra; that he killed a man whom he mistook for a Syndicate assassin; that his testimony before the McClellan Committee was motivated by a desire for revenge; and that this testimony puts him into what insurance companies call "the high-risk group."

What we have learned from Mr. Valachi's testimony is nothing particularly new. Despite the protestations of big-city police commissioners, there is a Syndicate and it operates wherever there is money to be made out of gambling, prostitution, and other illegal activities. Apparently a considerable amount of the money that is taken out of these illegal acivities is invested in respectable enterprises so that the corruption of organized crime touches not only the various levels of government but also business, organized labor, and finance.

What we will do about the situation, now that Mr. Valachi's testimony has been read into the record, is the big question. The Syndicate has so far resisted every attempt to break it. It is well-organized, rich, ruthless in its dealings with those who oppose it, and buttressed by some of the best legal brains in the country. There is strong circumstantial evidence that it controls some mayors, judges, police departments, business leaders, and labor leaders — in some cases by bribery, in other by threats of reprisal.

Police officials have said that the single most effective weapon we could put into the hands of law-enforcement agencies in their fight with the Syndicate would be legislation permitting wire-tapping. We have the impression that the McClellan Committee may come in with a recommendation authorizing wire-tapping for particular purposes and under certain closely-defined safeguards.

We would be reluctant to see wire-tapping authorized by law. The fact of the matter is that it is being done and we are inclined to be lenient with police agencies that do it for a good purpose. We would not, however, like to see the practice given legal sanction. To say that a thing is necessary is one thing; to give it legal status is quite another thing. All governments, including our own, have an insatiable curiosity about matters that are none of their business and we would hesitate to give them any more legal means of satisfying that curiosity.

Our suggestion would be that; instead of authorizing wire-tapping, we concentrate on building up larger, more competent, and better paid police forces and legal staffs — particularly the latter, since much of the strength of the Syndicate has been a simple matter of having very able lawyers who could make monkeys of the inexperienced and overworked lawyers which the government has pitted against them.

A Merging of Self-Interests

It could not have been easy for any member of the Senate to cast his Aye or Nay on the nuclear-test-ban treaty. Taking all known factors into account, we agree with the overwhelming majority of the senators who voted for ratification, but we can see why some of those who voted Nay felt compelled in conscience to do so.

As we see it, the question turned on an evaluation of risks. On the political level, there was the question of whether the long-run prospects for peace would be improved or damaged by agreeing to a suspension of above-ground testing, and to answer this question one had to make some judgment concerning the good faith of the Soviet Union and the present status of the "balance of terror." But the political question was not the only, possibly not even the most important, question.

The great unanswered question was and is whether the human race could risk the somatic and genetic damage that must result from further atmospheric testing. The United Nations Scientific Committee on the Effects of Atomic Radiation has warned that "the effects of any increase in radiation exposure may not be fully manifested for several decades in the case of somatic disease, and for many generations in the case of genetic damage." The committee estimates the increase in hereditary effects due to testing up to 1961 at 11 per cent and the increase in somatic effects from 15 to 23 per cent, and cites as an instance of long-range effects the fact that carbon 14 decays so slowly that it will take twenty thousand years for 90 per cent of its total dose to be delivered.

Dr. Herman J. Muller, who received the Nobel prize in 1946 for discovering that X-rays cause mutations in the genes, estimates that the radiation from the above-ground testing of one 100-megaton bomb could induce 100,000 cases of leukemia, bone cancer, and other fatal illnesses and produce as many as a million harmful mutations in the next generation. And N. P. Dubinen of the Institute of Cytology and Genetics (a Russian research institution) has written that "the effects of ionizing radiation in the range of small doses, starting with fractions of roentgens and higher, acting on humanity as a whole, represents a real danger to future generations and threatens the irradiated individuals themselves as possible causes of malignant tumors."

Our chief, indeed only, reason for believing that the Russians are acting in good faith in signing this treaty is the conviction that they have as much of an instinct for self-survival as we have. They dread cancer and they have a kind of horror of armless or two-headed babies. The treaty is not, therefore, an act of magnanimity on the part of an adversary whose motives we have many good reasons to suspect, but an expression of self-interest which, fortunately, happens to coincide with our own self-interest. At least we are pretty sure that that is the case.

Cresset ex Machina

The October issue of *The Cresset* came out late because we are in the process of installing some automated, high-speed equipment which will enable us to come out early. If that sentence doesn't make sense it is at least an accurate statement of the facts of life in a world which seems to be forever working overtime to create and install labor-saving devices.

Anyway, our printer has installed this new machine which operates on some photographic principle which we are still trying to understand. In a month or two another machine will be installed which will operate Machine A. It is probable that we will come out late the first month Machine B goes to work. But after that, barring the possible installation of still another piece of automated, high-speed machinery, we should be back on a predictable schedule.

We suspect that the problems we encounter with machinery are proof of the fact that machines are not quite the inanimate things most people think they are. Our experience points inescapably to the conclusion that machines, like dogs, can sense hostility and respond to it with hostility. If this were not the case, why should only one person — and that person the managing editor of this magazine — have had four hundred dollars deducted from his monthly pay check by a "machine error" the month Valparaiso University automated its payroll?

Enough of the *obiter dicta*. The point is that for a few months *The Cresset* will be born each month out of a struggle between man and the machine. Rejoice with us in our successes and be patient with us in our defeats.

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O. P. Kretzmann
Editor

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The World's Toughest Job

By ALFRED R. LOOMAN

The most difficult occupation today is not that of a test pilot, a steeple jack, or the presidency of a large corporation. Rather great risks are involved in these occupations, but they are compensated for in the satisfaction which results from a job well done, and, as a result, most persons with these jobs are happy in what they are doing. No, one of the most difficult occupations in modern America is one with few risks, that of a housewife and/or mother.

In view of the volume and variety of time-saving devices in the average home, it would seem the task of a housewife would be simpler than it has ever been. The stove and most of the electrical equipment in the kitchen are automatic, as are the washer and dryer. In addition, frozen and pre-prepared foods have taken much of the drudgery out of cooking. And it is now cheaper to buy clothes for the family than to make them.

The reason the role of housewife and mother is difficult is because it can be highly frustrating. We have almost completed a transition from the housewife as a 24-hour-a-day drudge to the housewife as a lady with time on her hands. But this transition has taken place only in the last generation and still lingering in the minds of many women is the memory of how things formerly were when there were few, if any, labor-saving devices in the kitchen, when in place of automatics there was an unregulated stove, a wash board or primitive washer, and hand-operated kitchentools. Still fresh too is the memory of preserving hundred of jars of food every summer and fall. As a result of these memories, many women have a sense of guilt arising out of the fear that they are not doing all those things expected of a wife and mother. The modern housewife knows her Grandmother was never frustrated, but she does not realize that Grandmother was much too busy to know whether she was frustrated or not.

Two other major reasons for the feeling of frustration are the housewife's having too little time on her hands, or too much time. When, despite all the labor-saving devices, the wife still cannot keep up on her work, she is going to feel inadequate. But what the mother may forget is that her work has increased in volume. Children wear more clothes today and they change them oftener. As a result, washday is no longer just on Monday; it may well be every day of the week. The automobile has added to the mother's duties, because now she is required to drive her husband to and from the station, drive the children to and from school, and spend hours a week taking them any number of places after school. The automobile ended grocery delivery and now the housewife must do her shopping in person.

For the mother with too little time, the women's magazines and the syndicated sages writing columns in newspapers add to the frustrations. Articles on how the wife should have the home in perfect condition, the children under complete control, and herself dressed to the teeth when father comes home only add to the feelings of guilt and frustration. Formerly the only advice a mother got on child raising came from her mother, but now anyone who can write may pose as an authority on raising children, and no mother can keep up with the conflicting advice offered.

The housewife with too much time often gets herself involved in too many outside activities and instead of decreasing her frustration this only adds to it. Most women have had more formal education than their mothers and they have been taught to expect more from life. When they do not find satisfaction in the home and have too much free time, they continue to search for satisfaction elsewhere, but fail to find it.

I should have stated earlier that most of this does not apply to all housewives and perhaps does apply to only a small minority. But there is sufficient evidence to indicate that frustration does exist in these occupations and that it is increasing. But it does not apply, for example, to the housewife or mother with a strong Christian commitment. The Christian housewife knows, by the fact she is married, that she is in her vocation as housewife, just as the Christian mother knows that since she has children she is in her vocation as mother, and her responsibility in this vocation is to do her best. In this lies satisfaction and not frustration.

If there are many women who feel a sense of frustration as housewife or mother, as there seem to be, the fault is not primarily with the women's magazines. Most probably the fault lies with the husband and father who fails to appreciate his wife's vocation because he remembers the work his mother did and does not realize a transition has taken place.

This type of husband is usually insensitive and difficult to reach. To try to change him is almost as foolhardy as a man trying to write on the frustrations of women as if he knew all about them.

Karl Barth and Contemporary Theology of History

By John Warwick Montgomery
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"When Karl Barth decided to become a systematic theologian, Protestant historical scholarship lost a man who was potentially the greatest historian of doctrine since Adolf von Harnack." With these words Jaroslav Pelikan, Roland Bainton's successor as Titus Street Professor of Ecclesiastical History at Yale, introduces the 1959 American edition of Barth's *Protestant Thought from Rousseau to Ritschl.*[1] Barth's relevance to historical scholarship as well as to dogmatics is conceded by all who have even a nodding acquaintance with his writings. In the present essay an effort will be made to delineate the relationship (or lack of relationship) between theology and history in Barth's thought, and to offer a critique which will sensitize readers to the danger zones in the Barthian approach to theology of history. No apologies will be made for the negatively critical tone of the paper: Barth is still very much alive, so Horace's dictum, *De mortuis nihil nisi bonum,* does not apply; and, in my judgment at least, based upon attendance at the University of Chicago Barth Lectures in April, 1962, there is entirely too much uncritical laudation of Barth—laudation which is as much an embarrassment to him as to others. I have always believed, and still do believe, that out of the *rabies theologorum* truth will come if proper methodology is employed.

Christian theology has a twofold connection with history, as we see from the magnificent proclamation with which the Epistle to the Hebrews opens;

> God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

On the one hand, God works in general human history, for He "upholds all things by the word of his power"; on the other He has become part of man's story in a special way through prophetic revelation and through the atoning sacrifice of Himself in the person of Jesus of Nazareth. Thus Christian theology of history must always speak both of total history and of *Heilsgeschichte*. We shall begin with an analysis of Barth's approach to these two fundamental problem-areas, and on this basis we shall proceed to examine the implications of his position for Reformation theology in our day.

Barth and Total History

Pelikan, in his above-mentioned Introduction to Barth's *Protestant Thought,* says of the *Kirchliche Dogmatik:* "The many historical excursuses in Barth's *Church Dogmatics,* dealing with the history of everything from the doctrine of the angels to the picture of Judas Iscariot, bear witness to the breadth of his erudition and to the depth of his understanding." But in spite of these excursuses and in spite of the frequent references to the intimate connection between Christianity and history, Barth's *Church Dogmatics* shows a remarkable indifference to man's over-all temporal experience. The following passage well captures Barth's attitude toward secular history:

> The verdict that all have sinned certainly implies a verdict on that which is human history apart from the will and word and work of God . . . and a knowledge of the sin and guilt of man in the light of the word of grace of God implies a knowledge that this history is, in fact, grounded and determined by the pride of man . . . The history of the world which God made in Jesus Christ, and with a view to him, cannot cease to have its center and goal in him. But in the light of this goal and center God cannot say Yes but only No to its corruption . . . What is the obviously outstanding feature of world history? . . . [It] is the all-conquering monotony — the monotony of the pride in which man has obviously always lived to his own detriment and that of his neighbor, from hoary antiquity and through the ebb and flow of his later progress and recession both as a whole and in detail, the pride in which he still lives . . . and will most certainly continue to do so till the end of time . . . History . . . constantly re-enacts the little scene in the Garden of Eden.[2]

For Barth, "the obviously outstanding feature of world history" is its "all-conquering monotony." But how obvious is obvious? My undergraduate professor of logic at Cornell, Max Black, whom we affectionately called "Black Max" — and for good reason — used to say that when the word "obvious" is employed, the point made is, nine times out of ten, not obvious at all. Certainly "all-conquering monotony" is not regarded as the "outstanding feature of world history" either by the biblical writers or by the Protestant Reformers. In the Scriptures and in the writings of the Reformers one finds, not a negative but a positive attitude to history, based upon the central conviction that total human history lies in the hands of God. Throughout the biblical

revelation this conviction is writ large: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." [3] History is eminently meaningful because God is the sovereign power in it and over it. Calvin well captures the spirit of the biblical approach to total history when he writes in the final chapter of the *Institutes:*

> Here is displayed His wonderful goodness, and power, and providence; for sometimes He raises up some of His servants as public avengers, and arms them with His commission to punish unrighteous domination, and to deliver from their distressing calamities a people who have been unjustly oppressed: sometimes He accomplishes this end by the fury of men who meditate and attempt something altogether different. Thus He liberated the people of Israel from the tyranny of Pharaoh by Moses . . . Thus He subdued the pride of Tyre by the Egyptians; the insolence of the Egyptians by the Assyrians; the haughtiness of the Assyrians by the Chaldeans; the confidence of Babylon by the Medes and Persians, after Cyrus had subjugated the Medes. The ingratitude of the kings of Israel and Judah, and their impious rebellion, notwithstanding His numerous favours, He repressed and punished, sometimes by the Assyrians, sometimes by the Babylonians . . . Whatever opinion be formed of the acts of men, yet the Lord equally executed His work by them, when He broke the sanguinary sceptres of insolent kings. [4]

The contrast could hardly be greater between Barth's characterization of history as "monotony" and Calvin's scripturally-orientated view of history as the sphere in which the "wonderful goodness, and power, and providence" of God are dynamically displayed.

But how is such a contrast possible if, as it is commonly claimed, Barth has attempted above all to restore a biblical and Reformation theology to the Protestantism of the twentieth century? The answer lies in the fact that Barth's theology originated as an antithesis to the humanistic-liberal philosophical theologies of the nineteenth early twentieth centuries; and, as is commonly the case with antitheses, the pendulum was allowed to swing too far in an opposite direction. The nineteenth century was a time of confident optimism in almost all spheres of life, and particularly in philosophy of history. Hegel asserted that "world history is a rational process" moving through "world-historical" epochs towards the inevitable goal of Freedom. [5] Marx and Engels set forth their extraordinary philosophy of history which claimed that progression in modes of production and exchange is basic to all of life, and will eventually usher in a millenial classless society. [6] Except for Jakob Burckhardt, the great Swiss historian who predicted that "*Fuehrers* and usurpers" would appear in the twentieth century, [7] and Lord Acton, the editor of the original *Cambridge Modern History,* whose Catholicism led him to assert that in all human affairs "power tends to corrupt and absolute power corrupts absolutely," [8] the last century manifested naive optimism with regard to man's history. Theological liberalism grew from the seed-bed of this nineteenth-century optimism concerning human nature, and thus one finds a typical modernist such as Shailer Mathews of the University of Chicago asserting in his *Spiritual Interpretation of History* (1920) that "the conviction thrust upon us by history [is] that the Christian religion is in accord with the tendency of human progress." [9]

Against these varieties of anthropocentric progressivism Barth reacted violently and laudably. His 1919 *Commentary on Romans* opposed with vehemence every attempt to center attention on man, his worth, or any alleged "progress" he could make toward a humanistic "kingdom of God on earth." But in concentrating attention on the biblical affirmation of man's radical need *coram Deo,* Barth lost interest in general history and in God's creative and preserving work outside the sphere of *Heilsgeschichte.* The extent to which Barth reacted against any attempt to make general human history meaningful is nowhere better illustrated than in his conflict with Brunner over "natural revelation" [10] and in his opposition to Werner Elert's theology. [11] Brunner, on the basis of biblical statements such as Rom. 1:20, has trenchantly argued that there is a valid "natural theology," in the sense that all created things objectively bear the divine stamp upon them. Barth, however, absolutely refuses to see an objective divine imprint; for him, revelatory faith, instead of making an existent imprint apparent, brings it about. Against Brunner [12] and Elert, [13] Barth will have nothing to do with the Classical Protestant doctrine of the *Schoepfungsordnungen* (Orders of Creation), which sees all historical life — Christian and non-Christian — as governed by divinely-established structures (the family, the state, etc.). In opposing optimistic anthropologies and modernist theologies that disregard the central Christian doctrine of redemption, Barth went to the other extreme of focusing virtually all of his attention on the Christ-event, thereby ignoring the creative action of God in general human history.

Thus Barth's view of total history as "all-conquering monotony" relates to what critics have well called his "unitarianism of the Second Person" — his absorption of all theology into Christology. No one can deny that a Christless modernism required a radical corrective, but two wrongs have never made a right. Particularly in our day, when the popularity of Toynbee's *A Study of History* reveals the desire of non-Christian and Christian alike for a meaningful interpretation of general history, we must look beyond Barth for a full-orbed, biblically Trinitarian conception of man's past. [14]

Barth and "Heilsgeschichte"

Barth's concern is not with the alleged "monotony" of general history but with the significant events of salvation-history. Since God's revelation of Himself in Jesus Christ is the focal point of Barth's theological ef-

forts, we must now see how he relates time and eternity in the drama of salvation.

In the *Commentary on Romans* one encounters a remarkable passage which serves as a key to Barth's theology of history as it applies to the plan of redemption:

> The entrance of sin into the world through Adam is in no strict sense an historical or psychological happening. The doctrine of Original Sin, as it has been generally understood in the West, would not have been to Paul an "attractive hypothesis" (Lietzmann); it would have been just one of the many historical and psychological falsifications of his meaning. The sin which entered the world through Adam is, like the righteousness manifested to the world in Christ, timeless and transcendental. [15]

To Barth, the fall into sin and the redemption from sin must be regarded, not from the standpoint of *Historie* (i.e., not as facts capable of discovery by a neutral historical investigator) but from the viewpoint of *Geschichte* (i.e., as revelational events, which can never be identified with *Historie* as such). The events of salvation-history always have a hiddenness about them that eludes the "objective" historian. Thus Barth never tires of condemning the theologians of Protestant Orthodoxy for asserting that revelation took place directly in history — that Adam fell in history, that Christ's redemptive act was an historical event in the full sense of the term, that the historic Scriptures are in fact a revelation. The Orthodox made the tragic error, according to Barth, of pointing to history and saying, *"There is* revelation" — an *"es gibt"* which is in the final analysis "profane." [16] When we speak theologically, cautions Barth, "historical does not mean fixable as historical or fixed as historical. Historical does not therefore have its usual meaning of 'historical.'" [17]

But what about Barth's opposition to Bultmann, as expressed in his 1962 critique of the latter? Is it not true that Barth strongly defends the facticity of the resurrection over against Bultmann's demythologization's?[18] Cornelius Van Til, in his latest book, *Christianity and Barthianism,* correctly sees the fallacy in this line of argumentation:

> What Barth considers to be the objective basis for the faith is found in *his* Christ, and in the resurrection of *his* Christ. And *this* resurrection of *this* Christ does not follow upon his death as one event in time follows another . . . On Barth's view, there would be no true objectivity for the gospel message if the resurrection were directly identified with a fact of history following upon the death of Christ as another fact of history, for then the revelation of God in the resurrection would no longer be divine revelation. Then revelation no longer would be *hidden* as well as revealed. Therewith all the evils of a natural theology and of a self-enclosed anthropology would have returned. If Barth's idea of the objectivity of the gospel is to be maintained, then, on his own view, that of the Reformation must be rejected. Barth answers Bultmann, as he answered Romanism and all others, in terms of his Christ-Event, and this answer is based on a purely subjective foundation. We cannot walk down this incline of subjectivism for some distance and then arbitrarily stop. Bultmann and Barth stand together in their common opposition to the gospel of grace as founded on the Christ of the Scriptures. We dare not follow Barth any more than we dare follow Bultmann. [19]

These are exceedingly strong words, and Van Til's evaluation of Barth has deeply troubled many conservative theologians of our day. A prime example is Edward John Carnell, who wrote following the Barth Lectures at Chicago: "I felt actual physical pain when I read in *Time* magazine that Cornelius Van Til, one of my former professors, had said that Barthianism is more hostile to the Reformers than is Roman Catholicism. I propose that Van Til ask God to forgive him for such an irresponsible judgment." [20] But how "irresponsible" is Van Til's judgment, in fact? The essence of the Christian message is that *ho Logos sarx egeneto* (John 1:14) — *historical* flesh is meant — and that He actually died and factually rose on the third day. The New Testament writers seem to go out of their way to assert the full facticity of the gospel events: John says that the apostolic church heard, saw with its eyes, and handled with its hands the Word of life (I John 1:1), and he climaxes his Gospel with the "doubting Thomas" incident in which Thomas affirms the Deity of Christ after factually encountering Him risen from the dead. Luke claims that his record of Christ is based upon the accounts of eyewitnesses (Luke 1:2), and he goes to the trouble of noting that Jesus demonstrated the corporality of His resurrection by eating before the eyes of His disciples, who had erroneously taken Him for a ghost (Luke 24:36-43). And Paul rested the entire truth of Christianity on the facticity of the resurrection, affirming that over five hundred people had seen the risen Christ (I Cor. 15:4-6). The Pauline assertion that Christ "was delivered for our offenses and was raised again for our justification" (Rom. 4:25) must mean, if it means anything, that apart from a truly historical, *historisch* (not merely *geschichtlich*) death and resurrection, we would still be in our sins, subject to God's wrath. Moreover, in light of the Adam-Christ parallel in Rom. 5, the factual historicity of Adam's fall is likewise essential to the Christian message. [21] Barth's "denial of the objective existence of evil" [22] certainly connects with his un-historical view of the fall; and where the human disease is not objectively identifiable, neither can the divine remedy have objective reality. [23]

Thus we should perhaps not be too quick to condemn Van Til's evaluation of Barth; perhaps he has seen more clearly than others the implications of Barth's separation of history and theology. The great Cambridge historian Herbert Butterfield has said: "It would be a dangerous error to imagine that the characteristics of an historical religion would be maintained if the Christ of the theologians were divorced from the Jesus

of history." [24] In Barth's theology of history just such a divorce has taken place.

Depth Analysis

We have found Barth's theology of history wanting both in the realm of general historical interpretation and in the sphere of *Heilsgeschichte*. But how can this be, when Barth again and again states his desire to repristinate both the biblical writers and the Reformers? A motivational factor is evidently at work which we have not yet considered.

This factor is suggested in Barth's exceedingly strange and complex book, *Anselm: Fides Quaerens Intellectum*, which purports to rescue Anselm's so-called "ontological" proof of the existence of God from the misinterpretations put upon it by critics through the centuries. In fact, the resultant commentary gives the reader far more Barth than Anselm; but this need not concern us here. What does concern us is the conception of theology that Barth sets forth by way of Anselm. At the end of this book, Barth summarizes as follows:

> The Proof as Anselm wanted to conduct it and had to conduct it is finished. He himself reminds us again of what he understands by proof. Not a science that can be unravelled by the Church's faith and that establishes the Church's faith in a source outside of itself. It is a question of theology. It is a question of the proof of faith by faith which was already established in itself without proof. [25]

Here we have a statment of one of the most central principles of Barth's theology: that theology is an autonomous realm in the sense that no bridge exists between it and other realms of human knowledge or experience. Christianity can have no apologetic, for an apologetic would remove the "hiddenness" of revelation. Thus theology must be distinguished from history, for history is not hidden, but open to investigation. In Bultmann's "circularity" principle we see this same approach made even more explicit;[26] and when Bultmann relativizes and existentializes both general history (by saying that "always in your present lies the meaning in history"[27]) and *Heilsgeschichte* (by saying that "Jesus rose in the kerygma"[28]), he is simply carrying Barth's approach to an appropriate conclusion. A dualism between earth and heaven — between history and theology, between Jesus and the Christ, between the Bible and Revelation — becomes essential; and with it inevitably comes a deemphasis upon Incarnation, the Word actually made flesh.

But why this preoccupation with an alleged "hiddenness" of revelation? We have seen that the biblical writers go to the greatest length to declare the *openness* of the revelation given by God through the prophets and His Son. Indeed the declaration of Paul before Agrippa could be taken as the theme of the Apostolic preaching: "This thing was not done in a corner" (Acts 26:26). The Barthian concentration on "hiddenness," with its resultant dualism, stems, I believe, from fear — fear of intellectual attack from the steadily growing "post-Christian" forces of our day. Barth is intensely aware of the victories of science over traditional theology in the last two centuries,[29] and he is unable to reject the higher-critical revisionism which has conditioned virtually all of contemporary biblical scholarship. He regards the Reformation identification of *Historie* with *Geschichte* as hopelessly pre-Kantian; to maintain this identification today, he feels, is to invite the decimation of the Christian faith by its critics.

How then does Barth deal with the unbeliever? In *No!* he says that experience has led him to treat "unbelievers" (the quotation marks around "unbelievers" are his) "as if their rejection of 'Christianity' was not to be taken seriously." [30] Barth makes the same point in his work on Anselm: "Perhaps Anselm did not know any other way of speaking of the Christian *Credo* except by addressing the sinner as one who had not sinned, the non-Christian as a Christian, the unbeliever as believer, on the basis of the great 'as if' which is really not an 'as if' at all, but which at all times has been the final and decisive means whereby the believer could speak to the unbeliever." [31] Barth's fear of being unable to defend the Christian revelation historically has thus led him to the point where, ostrich-like, he ignores the existence of unbelief and denies the ontological existence of evil; he merely proclaims a "transhistorical" gospel to those who — even though they may vehemently deny it — are "believers" already. To be sure, Barth has removed the Christian faith from criticism and from the necessity of apologia — but at a frightful cost, at the cost of the genuine, *de facto* Incarnation which lies at its very center, at the cost of the realistic biblical doctrine of sin, and at the cost of any meaningful attempt to relate the gospel to general human history. The Christian faith which he describes has uncomfortable parallels with timeless, unsupportable religions such as Buddhism, Hinduism, and their theosophical counterparts.

And, ironically, the reaction of the unbeliever has been exactly the opposite of what Barthianism claims it should be. Let us hear the recent evaluation by the Jewish scholar Samuel Sandmel, in his article, "The Evasions of Modern Theology," in the Phi Beta Kappa journal, *The American Scholar:*

> In the Bible there is set forth on many, many pages the conviction that God is revealed in history. The Bible knows nothing of trans-history, and, indeed, the very idea is one hundred and eighty degrees removed from what the Bible says. It is the shabbiest kind of learning that dares to call trans-history biblical. And since the word is mongrel, for *trans* is Latin and *history* is Greek, a supposedly better term, *metahistory*, is offered. It too is not biblical. Is trans-history or metahistory an explanation, or is it an evasion? . . . Does the modern theologian enter the arena of the intellectual combat with the secular historian? Is he grappling with a genuine issue, and setting it into a convincing array of ideas and propositions? Or does he simply abandon the field

to his adversary? In my judgment the modern theologian is guilty of evasion. And, I would add, the theologian is at this point throwing away even the bare possibility of communicating with the layman, for to most of us the word history has had a particular import; the word trans-history seems to me to be more a barrier to, than a vehicle of, communication. [32]

Clearly the Barthian theology has sold its birthright for a mess of pottage when it has both modified the historical center of the Christian faith and lost the ability to convey a historically meaningful gospel to the unbeliever of our day. History can be removed from Christian theology only by the total destruction of theology itself.

The Problem in Reformation Circles

At this point those of us who regard ourselves as "Reformation evangelicals" no doubt breathe a sigh of relief, and thank God that we are "not as other men are, dualists, metahistoricizers, opponents of the biblical apologetic — or even as this Karl Barth." But is this really the case? Has Barth's influence passed us by? I do not believe so, and I shall present some brief but sobering examples of the ease with which we uncautiously slip into the Barthian methodology.

First, we have found that Barth refuses to see meaning in general human history — that he tends to ignore the creative activity of God throughout the history of mankind. This hesitancy to apply the biblical message to total history is due, we have suggested, not only to the laudable Barthian reaction to the progressivistic-optimistic philosophies of history characteristic of modernism, but also to a fear of subjecting the Christian faith to secular criticism. But what about the conservative theology of our day? Has it produced a twentieth-century equivalent of Augustine's *City of God?* or an interpretation of general history comparable with Toynbee's? The bibliography to the chapter on "Philosophy of History" by Earle E. Cairns in *Contemporary Evangelical Thought* lists five authors: John Baillie, Herbert Butterfield, Otto Piper, Eric C. Rust, and Toynbee, and a note informs us: "In lieu of a satisfactory Evangelical bibliography in Philosophy of History, the above volumes, representative of diverse viewpoints, are included to suggest important contemporary literature in this field." [33]

Moreover, one finds in such contemporary evangelical writers as Bernard Ramm careful strictures of the following kind: "Concerning the moral interpretation of secular history (or even church history) the Christian walks the same tightrope of probability that the secular historian does." [34] This statement has an element of truth in it, surely, since no Christian historian is God, but are we not too quick in acknowledging our fallibility and too slow in affirming the absolute relevance of biblical truth to the understanding of history? I think Ramm totally in error when he says that "the reality of historical revelation does not put the Christian in a superior position to write the philosophy of history" [35]; the Christian historian is in fact the *only* historian who *can* write the philosophy of history, because only he has a revelational perspective which is not conditioned by his own finite stance in history. In my book, *The Shape of the Past,* I have pointed out that secular historiography in our day has reached a philosophical impasse in at least four respects: (1) it is unable to arrive at a satisfactory and defensible conception of human nature; (2) it is unable, for want of an absolute axiology, to determine levels of significance among historical events; (3) it is unable to set out patterns of total history, since neither the origin nor the goal of history is known; and (4) it is unable, having no doctrine of regeneration, to tell the historian how to put into practice Croce and Collingwood's paramount dictum that the historian must re-experience the past, for re-experiencing requires a radical change in the egocentric personality of the historian, who tends to read his own personality back into the past instead of "losing himself" in order to "find" the people of past ages. Only the Christian faith provides a way out of this fourfold historiographical graveyard, for only Christianity offers the historian (1) a reliable, absolute conception of human nature, (2) a criterion of historical importance (the Cross), (3) a knowledge of the origin and goal of history, and (4) a means of regeneration for the historian himself. Thus theologians and historians committed to biblical Christianity have a holy responsibility to lead present-day historiography out of its naturalistic blind alley; and if they neglect this task, they are like the unheeding priest and Levite who "passed by on the other side" when radical need cried out to them on the way from Jerusalem to Jericho.

In reviewing the Jesuit M. C. D'Arcy's *Meaning and Matter of History: A Christian View*, E. Harris Harbison of Princeton has noted that D'Arcy's cautious willingness merely to use Christian insights in "enlarging our vision of human efforts and human achievements" is a far cry from Augustine's forthright vindication of God's action in bringing about Rome's collapse. [36] Perhaps we deserve this same criticism; and I suggest that the Barthian fear of becoming vulnerable to the world's attacks lies at the root. Whenever we hesitate to interpret general history by the revelational insights of Scripture — for fear of subjecting the faith to attack — we travel along the Barthian road.

"Yet certainly there is no metahistoricizing of divine revelation among Reformation evangelicals," we say with confidence. This confidence may waver a bit, however, in contact with Ramm's above-quoted book, *Special Revelation and the Word of God*, where the author again and again lashes out against a type he calls "the rationalistic fundamentalist"; this is the person who "wants a Bible that is better than the famous Cambridge historical series" — who "wants the kind of rational religious certainty which can emerge from solid, hard, historical factuality." [37] For Ramm, "only if there were no presence of the Holy Spirit or of God or of the

community of the covenant could we think of historical revelation in terms of documented court evidence." [38] In effect, Ramm is here arguing a "circularity" principle which has more than a little in common with Barth and Bultmann, for he is saying that the Scripture does not have demonstrable reality as historical revelation apart from the convenantal community and the *testimonium* (internal witness) of the Spirit. In actuality, however, the reality of historical revelation in Scripture is fully objective — and the Spirit and the community *bear witness* to this fact; they do not in any sense bring it about.

Even more disturbing is the approach to the resurrection of Christ taken by George Eldon Ladd in a recent issue of the new theological journal *Dialog*. [39] Professor Ladd was requested by the editor of *Dialog* to provide a "conservative" comment on the previous issue of the magazine, which was devoted to the general subject of "Death and Resurrection." Articles in that issue of *Dialog* (e.g., Robert Scharlemann's "Shadow on the Tomb" and Roy A. Harrisville's "Resurrection and Historical Method") took the Barthian metahistorical approach to the resurrection — refusing to regard the resurrection as unqualifiedly objective *Historie*. I am personally acquainted with the editor of *Dialog*, and I know his sympathies with the metahistorical approach. He told me that he had been surprised to find Professor Ladd's contribution in full accord with the thrust of the resurrection issue of *Dialog*. I too was surprised — and pained. Ladd writes:

> The New Testament does not share the modern idea of history, and it does not represent the resurrection of Jesus as an "historical" event in the modern critical sense of this word. It was an event without historical cause . . . The resurrection is also without historical analogy . . . The basic problem for the modern theologian is this. Shall we insist upon a definition of history broad enough to include such supra-historical events as the resurrection; or shall we accept the modern view of history as a working method but insist that there is a dimension within history which transcends historical control? The latter is the method of Karl Barth; and . . . it appears to be the only adequate explanation which satisfies the data of redemptive history.

Here Professor Ladd makes Barth's very mistake: he creates a metahistorical category of interpretation for the resurrection in order to preserve its theological truth from historical criticism. What he should do is to distinguish between truly empirical historical method (which simply collects and analyzes the data of the past — and never excludes phenomena because causal linkages cannot be established or because of the uniqueness which is, after all, characteristic of all historical events), and the Historicism which grew out of nineteenth-century historical Positivism and which passes for "objective, critical history" in Barthian circles today. [40] Historicism refuses to regard the resurrection as history because of the absence of human causation and because of its uniqueness; but this is no more than the result of rationalistic presuppositionalism concerning the nature of the universe (all events must have natural causes; all events must be analogously related to other events). Ladd accomplishes nothing by appealing, a la Barth, to a "supra-history," for, as we have seen, this inevitably weakens the central Christian truth of Incarnation, and, in any case, metahistory has no meaning to the non-Christian since it is beyond the possibility of investigation.

The weakness in the "mediating evangelical" approach here described is particularly evident in Ramm's summary assertion that " a fanatical 'objectivizing' of Scripture can be as detrimental to its proper understanding as a frightful 'subjectivizing.'" [41] In point of fact, *there are no degrees of objectivity;* either Scripture and the events of salvation-history recorded in it are objective or they are not. If they are not, then we must move beyond Barth's ambiguous, intermediate position to Bultmann's mythical approach (since Barthian "metahistory" is not amenable to any adequate epistemological test); but if the events of *Heilsgeschichte* are objective (as Ramm and Ladd of course believe), then we must cease to speak in terms of metahistory and courageously use the language of objective facticity. What are we afraid of? The events of *Heilsgeschichte* will not dissolve under the searchlight of proper historical investigation. Our responsibility is to make sure that in the use of historical method scientistic, historicistic presuppositions (e.g., Bultmann's apriori — completely inappropriate in an age of Einsteinian relativity — that historical explanation must always take place within the unbroken nexus of "natural" causes) are not surreptitiously smuggled into the picture disguised as objective historical method and allowed to determine the results of the investigation.

Conclusion

We must face the issue squarely: there is no *tertium quid;* either the events of *Heilsgeschichte*, such as the resurrection, are in the full sense *Historie* or they are not. If they are not, then of course they are not subject to attack (as is likewise the case with the timeless doctrines of Eastern mysticism, such as *karma*), but then the affirmation that the "Word became flesh" has only mythical significance, and we are still in our sins. But if the gospel events are *Historie*, then we must acknowledge the unpleasant fact that they must be defended as such against the barbs of a hostile world. Doubtless, when, like Paul, we proclaim the historical facticity of the resurrection and other saving-events, some will mock, and others will say, "We will hear thee again of this matter" (Acts 17:31-32), but God help us if in our darkling age we do not proclaim the incarnational truths of the faith once delivered — historically — to the saints.

And if I am right that is fear of criticism which leads to the Barthian divorce between theology and history and to all its attendant evils? Then perhaps even a

pagan can give us needed advice. Pericles, in his magnificent Oration on the Athenian Dead, told his countrymen that their political freedom depended squarely upon their courage: 'We rely, not on secret weapons, but on our own real courage . . . Make up your minds that . . . freedom depends on being courageous." [42] Not only political freedom rests on courage; so also does spiritual freedom. If we would introduce a sin-enslaved post-Christian age to freedom in Christ, we must rely, not upon the "secret weapons" of metahistory, but on the courage to reiterate and defend in our day the Apostolic (and Reformation) proclamation:

> Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

NOTES

1. A translation of eleven chapters of **Die protestantische Theologie im 19. Jahrhundert.**
2. **Church Dogmatics,** IV/1, pp. 505-508. Page references to the **Church Dogmatics** refer to the authorized English translation.
3. Ps. 24:1; also: Ex. 9:29, Deut. 10:14, I Cor. 10:26.
4. **Institutes,** IV, xx, 30-31.
5. See Hegel s **Lectures on the Philosophy of History,** and cf. Jean Hyppolite, **Introduction a la philosophie de l'historie de Hegel** (Paris: Marcel Riviere, 1948).
6. Cf. Donald C. Masters, **The Christian Idea of History,** intro. John Warwick Montgomery (Waterloo, Ont.: Waterloo Lutheran University, 1962), pp. 19-21.
7. Burckhardt, **Briefe,** ed. F. Kaphahn (Leipzig, 1935), correspondence with F. von Preen.
8. Cf. Gertrude Himmelfarb, **Lord Acton: A Study in Conscience and Politics** (Chicago: University of Chicago Press Phoenix Books, 1962), pp. 161 ff.
9. Shailer Mathews, **The Spiritual Interpretation of History** (4th ed.; Cambridge, Mass.: Harvard University Press, 1920), p. 216.
10. See **Natural Theology: Comprising "Nature and Grace" by Professor Dr. Emil Brunner and the Reply "No!" by Dr. Karl Barth,** trans. Peter Fraenkel (London: Bles, 1946).
11. See Elert's **The Structure of Lutheranism,** Vol. I, trans. W. A. Hansen (St. Louis, Mo.: Concordia, 1962), p. xxiii and **passim.**
12. Emil Brunner, **The Divine Imperative,** trans. Olive Wyon (Philadelphia: Westminster Press, 1947).
13. Werner Elert, **The Christian Ethos,** trans. C. J. Schindler (Philadelphia: Muhlenberg Press, 1957).
14. I am attempting such an interpretation in my series, History in Christian Perspective, the first volume of which has already appeared under the title, **The Shape of the Past: An Introduction to Philosophical Historiography** (Ann Arbor, Mich.: Edwards Bros., 1962).
15. Barth, **The Epistle to the Romans,** trans. E. C. Hoskyns (London: Oxford University Press, 1933), p. 171.
16. **Church Dogmatics,** I/1, p. 44.
17. **Ibid.,** p. 373.
18. Cf. Gustaf Wingren, **Theology in Conflict: Nygren—Barth—Bultmann,** trans. E. H. Wahlstrom (Philadelphia: Muhlenberg Press, 1958), pp. 137 ff.
19. Cornelius Van Til, **Christianity and Barthianism** (Grand Rapids, Mich.: Baker Book House, 1962), pp. 444-45.
20. Edward John Carnell, "Barth As Inconsistent Evangelical," **Christian Century,** LXXIX (June 6, 1962), 714.
21. See my article, "Some Comments on Paul s Use of Genesis in His Epistle to the Romans," **Evangelical Theological Society Bulletin,** IV (April, 1961), 4-11.
22. Wingren, **op. cit.,** pp. 117 ff. Cf. my report, "Barth in Chicago: Kerygmatic Strength and Epistemological Weakness," **Dialog: A Journal of Theology,** I (Autumn, 1962), 56-57.
23. See further on Barth s anti- and meta-historical tendencies Walter Koehler's **Historie und Metahistorie in der Kirchengeschichte** (1930), and Robert P. Lightner, **Neo-evangelicalism** (Findlay, Ohio: Dunham, 1961), p. 117.
24. Herbert Butterfield, **Christianity and History** (London: Collins Fontana Books, 1957), p. 168.
25. Barth, **Anselm: Fides Quaerens Intellectum; Anselm's Proof of the Existence of God in the Context of his Theological Scheme,** trans. I. W. Robertson (Richmond, Va.: John Knox Press, 1960), p. 170.
26. On Bultmann's circularity principle, see Armin Henry Limper, "Hermeneutics and Eschatology: Rudolf Bultmann s Interpretation of John, Chapters 13-17" (unpublished Ph. D. dissertation, University of Chicago, 1960).
27. Rudolf Bultmann, **The Presence of Eternity: History and Eschatology; the Gifford Lectures 1955** (New York: Harper, 1957), p. 155.
28. Rudolf Bultmann, **Das Verhaeltnis der urchristlichen Christus-botschaft zum historischen Jesus** (2d ed.; Heidelberg: Carl Winter, 1961), p. 27.
29. Cf. Carl Andrew Dickson White's **A History of the Warfare of Science with Theology in Christendom.**
30. **Natural Theology (op. cit.),** p. 127.
31. Barth, **Anselm,** p. 71.
32. **The American Scholar,** XXX (Summer, 1961), 377.
33. **Contemporary Evangelical Thought,** ed. Carl F. H. Henry (Great Neck, N.Y.: Channel Press, 1957), p. 315.
34. Bernard Ramm, **Special Revelation and the Word of God** (Grand Rapids, Mich.: Eerdmans, 1961), p. 98.
35. **Ibid.,** p. 97.
36. E. Harris Harbison, Review of **The Meaning and Matter of History: A Christian View** by M. C. D'Arcy, **History and Theory,** I (1960), 86-89.
37. Ramm, **op. cit.,** p. 99.
38. **Ibid.** See also Ramm s **The Witness of the Spirit** (Grand Rapids, Mich.: Eerdmans, 1960), **passim.**
39. George Eldon Ladd, "The Resurrection and History," **Dialog,** I (Autumn, 1962), 55-56.
40. Cf. the parallel distinction between true scientific method and scientific Positivism or Scientism (see my **Shape of the Past,** pp. 141, 265-68).
41. Ramm, **Special Revelation and the Word of God, loc. cit.**
42. Thucydides, **History of the Peloponnesian War,** trans. Rex Warner (Harmondsworth, Eng.: Penguin Books, 1954), pp. 118, 121.

"...As We Forgive"

By Aleda Renken

She sat in the same pew every Sunday with all of us lined up beside her. Papa, of course, wasn't with us. Papa sat with the men. We sat quietly, if not too attentively. We knew if we didn't there would be "hell" to pay when we got home, and not the kind of hell the preacher spoke of so vividly. There would be quick and stern reprisals as soon as we had taken off our Sunday best. Swift hard strokes with a branch from the apple tree that grew right outside our kitchen door (Funny about that apple tree. I am sure that growing those mean little switches was its only excuse for being. It had never produced any fruit but wormy apples that we had to rake up and carry away. But there it stood, so awfully handy, offering the most painfully effective means for swift punishment. No matter how many switches were used there were always many more, just growing there for our punishment).

She would sit in church, prim and neat and strangely tense as if waiting for someone. We sat and waited too, usually watching her because we knew that as soon as a certain family moved in across the aisle she would relax. She made no move to indicate she had seen them, but we felt she knew just exactly when they came in and what they wore and how they seated themselves.

This was the family we hated. Just why, we were pretty vague about; we just gathered we were supposed to, so we hated them with cheerful gusto. We were not allowed to stare at them. If we did, there was a vicious punch in the ribs or some other vulnerable spot. If we were not sitting directly beside Mama the punch was relayed by the next in line. Needless to say it gained in force with each relay and if you were at the very end the gleeful viciousness of it almost made you yell out. We sat there enjoying our hate so much that it almost ceased to be hate. We almost loved this family because of this excitement it gave to our church going.

We sang the hymns loudly because, if we did not, we got another punch relayed. We were proud of our demeanor in church. Our mother was proud of us too, I'm sure.

The sermons were long, it seemed to be so especially in summer. The flies were persistent and it was very, very hot. We were given fans, one fan to two kids, and we took turns fanning each other. We were very religious about how many waves of the fan each would have to take. If you did not take your correct turn you glared at one another and did a little punching on your own.

After the sermon we all tensed up again because now was coming the really exciting part. We stood up to recite the Lord's Prayer. But we did not recite it like the rest of the congregation. No Siree, not us; because we were Christians. We said the whole thing with one petition left out. We knew just when to stop in the recitation and when to come in again. We were proud of this. The petition we left out was: "And forgive us our trespasses, as we forgive those who trespass against us." We were not allowed to forgive that family whatever they had done to us, and of course, we were broad-minded enough not to expect any forgiveness in turn. Of course, we wanted the Lord to give us all the other petitions.

Again, we did not know what they had done to need our forgiveness, but that didn't matter. I guess, because nobody ever explained. We had our example and that was supposed to be enough.

When I found out at school one morning that the family's Papa had had an accident and the Mama was away visiting a sick grandma, I ran home in glee and cried: "Mama, guess what! That bad family got what they deserved . . . they are getting punished good. Their Pop is in the hospital and their Mom is gone . . . aren't you tickled?"

Then I got the shock of my life. I'd thought Mama would be glad. Instead her face turned red and angry like it did just before she went to the apple tree. Thank goodness, she didn't go to it now but she said: "Don't you know it's wicked to be happy about other people's troubles? Now you run and call Papa."

"But Mama," I protested puzzled. "We've always hated . . . " But Mama interrupted quickly.

"They were proud and arrogant and that was wrong," she said firmly. I couldn't figure out if we were the ones that were wrong for hating them or if they were wrong for being proud. I started to ask about that but just as I started opening my mouth, Mama said quickly: "When people are in trouble it's our duty to help them. Now don't waste any more of my time asking foolish questions. I'm going over to take care of those children. You get busy on the grass."

After she had gone I got out the lawn mower and the whole time I was cutting the grass I tried to puzzle it all out. I decided that grown-ups are too hard to figure out. I certainly hoped it would all be clear by the time I got to be fifteen. I wondered about that "forgive our trespasses." No doubt, we would be saying it at the church service now. Well, one thing—if we were going to forgive them, the Lord would surely do the same for us too. I was kinda glad about that. It had given me a real odd feeling.

The Theatre

John Osborne's Martin Luther

Martin Luther was an angry young man of his time, rebelling against the seeming inescapability of what the past had burdened him with and which his own time blindly accepted as the norm. He had been beaten by his father at home and revolted against the Father of the Church. He resented authority. He would rather defy the Pope than retract a syllable of his writings. He disapproved of the causes that led to his famous "Here I stand; God help me; I can do no more!" as much as of the mass revolt whose involuntary apostle he became.

There is a great deal in this historic figure that must have fascinated the dramatist John Osborne, who also cried out against the tyranny and the stifling, seemingly inescapable burden of the past he inherited from his fathers. But in his fuming anger he remained a revolutionary individualist, not unlike Martin Luther, and was somewhat embarrassed to find leadership of a whole literary movement — of angry young men — thrust upon him. He also had his defiant, though more private, fights with the Lord Chamberlain and publicly took a strong stand against the "madness" of the nuclear powers.

Other parallels are obvious. Osborne wrote an epic play in the Brechtian tradition, with one tableau following the other, chronologically summing up his rise to inner awakening and power, very much as Brecht had done in his "Galileo." The similarities of the two plays are striking. Both are rebels against Papist dogma, publishing heretic ideas; both are asked by velvet-gloved princes of the Church to recant. In spite of the fact that Luther rejects the demand while Galileo cunningly acquiesces, in the last scene both heroes are tortured by doubts. Both are preoccupied with their bodies. Galileo is a great sensualist for whom even science becomes a pleasure of the senses, and Luther, plagued throughout his life by constipation, had made a fetish of his stomach. At the end when both settle down to domesticity, smacking their lips over a good meal, they are not so sure they have done the right thing; deep within they are convinced that they have become betrayers out of necessity, Galileo having betrayed scientific enlightenment and Luther the peasants who revolted in his name.

What is important in these plays is the manner in which the historic material is treated and to which end the emphases are shifted. What is important is modern man speaking through the man of the Renaissance whose heritage he has fulfilled. He ushered in a new age. And through the arts, which have been the vehicle of his most articulate rebellion against four hundred years of Renaissance domination, he finds himself full of doubts, divided within himself when he comes to bury an age he cannot help praising, or to praise what he cannot help burying. Brecht wants to warn us. He depicts Galileo as a compromising coward who has surrendered the science of modern man to "the powers that be, to use it, no, not *use* it, *abuse* it, as it suits their ends." And in defending himself against the reproach of having betrayed the peasants, Osborne's Luther says: "Father, the world can't be ruled with a rosary. They were a mob, a mob, and if they hadn't been held down and slaughtered, there'd have been a thousand more tyrants instead of half a dozen." Is this not a confession that modern man's *Realpolitik* has, for the last four hundred years, been based on the concept of the lesser evil, of a cowardly compromise?

The strange thing about "Luther" is that it is an unusually compelling play which may easily send you away in a state of dissatisfied bewilderment rather than elation. Its language has the raw power of poetic images. There is a constant urgency in what is being said. Luther's sermons, particularly, have a piercing intensity, a wonderful quality in the choice of words which come toward us in a cascade of cadences. But from the beginning, when we see Luther enter the Augustinian order, he forces us to be more concerned with his physical rather than mental suffering. Everything seems to become so intestinal that the inner, volcanic happenings leading out of self-hatred, guilt feelings, fury, and mortification into liberating greatness become never quite convincing. We are shown so much of the physical source of inspiration, the tongue-tied tortures from which the genius finally escapes, that it becomes something of a stunt. Perhaps each scene is also more concerned with information than with creation from which theatrical excitement clandestinely emerges.

Nevertheless, this play is full of brilliant moments in Tony Richardson's stage conception and with Albert Finney as Luther, who gives one of the great performances, rare in the annals of theatre history. But from scene to scene the play promises an electrifying intellectual stimulation, a promise it never really keeps until, at the very end, we are thrown with Luther into the never-explainable doubts of our being and actions. It is then no longer Luther but Osborne who speaks to us and with whom we have so many doubts in common that concern us and our time.

Chosen to be a Saint

By Van C. Kussrow, Jr.
Associate Professor of Speech and Drama
Valparaiso University

O Almighty God, who hast knit together Thine elect in one communion and fellowship in the Mystical Body of thy Son Christ, Our Lord, grant us grace so to follow Thy blessed saints in all virtuous and godly living that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee . . .

(The Collect for All Saints Day.)

God has chosen you to be a saint. The average reaction to such a statement would probably be a resounding "Ha!" The ejaculation may not actually be as overt as that, but the mere idea of being wrapped in something resembling a Roman toga or draped in a sort of bathrobe outfit with a rim of light surrounding one's head — the usual visual image of sainthood — is really quite ludicrous. "Look here," you may say, "we've got Matthew, Mark, Luke, and John, not to mention Paul, James, Timothy, and all the rest of the disciples. You can even count in Augustine, Cyril, Francis, and Swithin for all I care, but leave me out! I can't compete with that bunch." As true as this may be, the presumptuous statement continues with insistence and the Uncle Sam-like finger of God points at you — God has chosen you to be a saint.

Does such a statement make you uncomfortable? It does me. There are moments, perhaps, when each of us longs to become what he thinks he cannot be — moments when we are tempted by the desire for sainthood, or a mystical union with God; but the aspiration seems too outlandish and is soon given up for the easier road of *status quo*. And yet, for those of us who are members of the Church, the decision has been made; God has called us, branded us, and hounded us into the communion of saints.

While on this day, the Feast of All Saints, we especially remember and honor those who have gone before us and joined that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," that flock of God's saints of whom St. John the Divine speaks in the Epistle for this day, it is vastly more important that identification supersede mere remembrance. For on the day of our baptism we were signed upon the forehead and upon the breast with the cross, symbol and brand of our redemption, and washed with water of regeneration. Thereby, our membership in the Communion of Saints was realized.

Unless one belongs to a liturgically-minded parish, All Saints Day — a major feast of the Church — is usually forgotten in the bustle of activity surrounding the Annual Reformation Day Rally. Actually, the two celebrations in such close proximity gain immeasurably from their relationship. Those of us who are members of SFTRO-ASOTAPP (Society for the Restoration of All Saints Day to a Prominent Place) feel that with the Reformation emphasis on the priesthood of all believers it is incumbent upon us to take seriously our membership in the Communion of Saints and thereby acknowledge our call to sainthood. We are bound as members of the Body of Christ to all the saints who stand before the throne, "clothed with white robes and with palms of victory in their hands," and to those saints who are still fighting the good fight and running the race. This sense of community — such an elusive and utopian state; so sought after in country, city, school, or parish — becomes a reality most completely realized in the Holy Eucharist when we join with all the company of Heaven and true believers throughout the world in union with Christ as we receive the very Body and Blood of Him who is the source and object of our sainthood. Such a spiritual union is a dimension of the reception of the Sacrament which is too often overlooked. Though the Church may not achieve ecumenicity in her outward organization, though the unhappy divisions between nations and races may persist, the Communion of Saints — that perfect community envisioned by St. John the Divine — unites us all through the redemptive love of Jesus Christ who was lifted up that all men might be drawn unto him. Here in the Sacrament is the tangible proof that the distance between earth and heaven, between the living and the dead, is less than we tend to imagine.

The cornerstone Reformation doctrine of salvation by grace through faith frequently has an effect of lethargic smugness upon those of us who take this premise literally. A too active pursuit of holiness or a too enthusiastic performing of "good works" might be a subtle lure into the theological trap of work-righteousness. Therefore, one's calling to sainthood frequently manifests itself only as a state of mind or a statement expressed in a semi-incomprehensible structure of beliefs. Of course, an active striving after saintliness also carries the deadly possibility of doing the "right deed for the wrong reason." Introspection provides little comfort when examining the motivations for most of our actions. And yet we are called to be saints, to be holy, to follow the example of Jesus, the Christ, who is the Way, the Truth, and

the Life. However discouraging and presumptuous the way may seem, our feet have been turned toward sainthood and it is incumbent upon us to walk. But we do not walk alone. The example of those who have gone before us in the faith — whether they be the personal, little saints of family and friends, or the major saints such as St. Paul, St. Gregory, St. Joan of Arc, St. Martin, or the blessed saints of the Reformation — in them we see what man can do in the face of odds which seem overwhelming. These men and women who have won the prize are Christian giants; more important, they are our brothers and sisters as well as our heroes. A more intimate knowledge of the saints of the Church would certainly be healthy and infinitely more beneficial to children than focusing adulation upon luminaries from the world of entertainment, sports, and comic book fiction.

Our identification with the saints on earth and those above, who "but one communion make," can change — yes, *must* change — the direction of our lives. If the highest duty of saints is to worship God — (this means our praises, joined with those of the faithful departed) — then the immediate objectives of life cannot be seen apart from the main objective of our existence, and the relationships in life cannot be separated from our relationship to God and His Church. Actions must reflect theological beliefs and concepts or our thinking remains in the nebulous, ephemeral world of scholarly conjecture.

Therefore, on this great feast of the Church, we especially give thanks to God "for all the saints who from their labors rest, who Thee by faith before the world confest," the great names that ring through the centuries and the little names known only in our hearts. We pray that our call to sainthood may be accepted as a vital and dynamic command, realizing that strength, courage, determination, and inspiration may be gained from that long line of men and women who throughout the ages have fought and have triumphed. In the perfect unity of the saints through the Body and Blood of Him who is our King, we should on this All Saints Day offer our special intention to God for the unity of the Church on earth, praying that it may truly be Catholic, and may truly be Apostolic.

God has chosen you for a saint. You may never be accorded a special day in the calendar, nor have your memory perpetuated in glass, stone, or wood; but still you are marked with the sign and must make some response to your position. The strength for sainthood comes from God, His power sent forth by Word and Sacrament and reflected in the lives of others makes possible our sainthood. We sing with all the Church this day:

O blest Communion, fellowship divine,
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!

On Second Thought

BY ROBERT J. HOYER

I sit in a congregational meeting where I do not really want to sit. The discussion follows its inevitable course, to which I am fully committed since I am as worried as anyone present. We are weak in cash. What can we do to better the situation? On whom or on what can we lay the blame? Since we are a mutual organization, the way of prosperity is to enlarge the contributing base. How can we induce more people to come into our church?

It is an uncomfortable question. Surely there are better reasons for mission work. Surely the work that follows this motive will not sing out the praise of the infinite God. We sit in the meeting together, each of us shame-faced within himself at what we have said. But the logic is unassailable, the need is there, the solution obvious. We are the sturdy backbone of the church, ours is the task of deciding its policies. What other decision can we reach?

We are the children of God, baptized, confirmed, forgiven. We are those whom God has called and named His own, as He did Israel. Where we are gathered together in His name, He is in the midst of us. Our decisions, by His gracious decision, are His. He has already accepted the responsibility for what we do.

Yet the conviction grows in me that if Jesus *were* here, He would not be in this meeting. He would be out on the street among the people, showing them in word and act the judgment of God and His forgiving love. The conviction does not help me. My job, my task for the moment, lies in this meeting. What would Jesus say *if He were* sitting here with us?

What would Jesus say to us circumcised, accepted, honored, grown-fat-in-the-covenant people of the church? He would say it, and He would not explain it. We would have to learn by experience what He means. He would say: "You must be born again!"

Music Doesn't Teach Doctrine

By WALTER A. HANSEN

It was difficult to keep my equilibrium from going into a tailspin when I read a statement to the effect that sacred music has the power to give unmistakable emphasis to convictions in the matter of doctrine.

Am I to believe and proclaim that the Lutheran chorale has a way of enunciating Lutheran doctrine? Must I grant that tunes originating among the Baptists actually suggest the doctrinal tenets of the Baptists?

Without attempting to minimize the great value and the many specific functions of sacred music, I must state with all the emphasis of which I am capable that music never has been and never will be able to give expression to doctrine.

Is it possible to represent justification by faith in a melody or in a number of melodies? If I were a composer who believed in purgatory, in the apostolic succession, in the transmigration of souls, or in chiliasm, would I be able to set forth these convictions in tone? Positively not.

To be sure, one can put one's beliefs into words and then set those words to music. But would the music itself convey one's convictions? It would not.

More than one person will try to refute this statement of mine. Red-hot anger will prompt many to tell me, "Whenever we sing, play, hum, or whistle the melody of a Lutheran chorale, we concern ourselves with something pertaining to Lutheran doctrine." But even if this statement were completely true, it would not disprove my contention. Why not? Because it is only by association with words that a melody can bring doctrinal matters to mind.

One dare not overlook the tremendous power of association. If you heard a wonderfully beautiful melody for a Christmas hymn and did not know that it was written for a Christmas hymn, would the melody itself cause you to think of the Christmas message? I do not think so.

Some of the melodies associated with distinctively Lutheran words were used for folk songs. If they give expression to Lutheran teachings now, why did they not do so before they came to be associated with Lutheran words?

I yield to no one in my fondness for many of the melodies that are used for Lutheran hymns. This means, of course, that as a Lutheran I am uncommonly proud of most Lutheran chorales. Some of them bore me, it is true: but this is largely a matter of taste.

Just as one cannot learn trigonometry, animal husbandry, philology, psychology, entomology, history, pediatrics, or any other branch of knowledge from melodies, so one cannot learn the Lutheran doctrine from the tunes chosen for what is known by the generic term "Lutheran chorale." But the story is altogeher different when Lutheran words are associated with this music. Then the words do the teaching, and the music may be called a handmaid of the words.

Just as there can be no Lutheran spinach, no Lutheran geese, no Lutheran cement, no Lutheran olive oil, or no Lutheran baseball bats, so there can be no Lutheran music in the sense in which some like to understand the term. To be sure, music originating among Lutherans and used by them may be spoken of rather loosely as Lutheran. But this does not mean that one can learn what Lutheranism is by listening to and studying this music. When associated with the proper words, however, it can and frequently does lead one to a knowledge of Lutheranism.

Music plays an important role in man's religious life. But it cannot proclaim or elucidate doctrines of any kind.

Although Max Reger, who was one of the greatest masters of polyphonic writing since the days of Johann Sebastian Bach, was a Roman Catholic, he held the Lutheran chorale in high esteem. He was attracted by the beauty of the music. But the melodies did not teach him the Lutheran doctrine. The priests who frequently took him to task for his fondness for the Lutheran chorale had no reason to believe or suspect that the music itself would have the power to drive the famous composer out of the Roman Catholic fold. Furthermore, I have often wondered how much attention Reger actually paid to the words.

If you agree with those who speak of Johannes Brahms as a Lutheran, you are far away from the truth. Brahms was a freethinker. His notions about religion were decidedly muddy. Although he set great store by the Lutheran chorale, the fondness he had for the music did not make him a believer in the tenets of the Lutheran Church.

Let me add an afterthought. I bridle up whenever I hear anyone refer to Brahms's *A German Requiem (Ein deutsches Requiem)* as a composition meant to be Lutheran. When Brahms chose the Biblical texts for this wonderfully beautiful work, he was at pains to stay away from the name of Christ. (I am speaking of the German words.) Nevertheless, Brahms's *A German Requiem* is a great masterpiece. One need not understand the words as the composer wanted them understood.

Sancti et Sancta

By ADALBERT RAPHAEL KRETZMANN

In all the worship of the church and in every part of its liturgy the saints of God — the "Sancti," the holy ones — do a service which is worthy and right. In this they become one with "angels and archangels and with all the company of heaven." As they come together to worship they deal with holy things — the "Sancta" — which we know as the Means of Grace, the Word and the Sacraments.

Among the favorite symbols of the church are the signs which indicate the presence of the worshipping congregation and the participation of the hosts of heaven. Especially the Lutheran churches of Central Europe have brought forth many evidences of the consciousness of that which Philip Nicolai calls the "Consortium." Christians coming together in the House of the Lord ought to be conscious of the fact that in their prayer and praise they join with angels and archangels. It is perhaps the one heavenly thing which they are able to do here upon earth.

Among the great masterpieces of the ancient world angels and the hosts of heaven are very prominent. They are found in the background and as the border of many of the greatest pictures of the classic age. Even more prominent are the statues and carvings of angels in churches on the ends of beams and in the corbels. Choir stalls have many and varied representations of the singing angels. The carvings of organ cases are filled up with the representations of the heavenly host. One ancient writer put it this way, "It is good to have them visible near us who are invisible all around us."

It remains, however, for a later day and age to bring the angels outdoors and place them in positions of prominence at the portals and along the buttresses of the great churches. Some modern architecture has really come to full bloom in concentrating on the figures of angels and archangels. Coventry's new cathedral has its focal point outside in the figure of St. Michael triumphing over Satan. The buttresses of Rheims and Milan exhibit veritable hosts of angels guarding the faithful at their worship.

The new architecture has accepted angels as possibly the least controversial form of visual representation. Even where the strict Reformed tradition forbade pictures and images of the saints, apostles, prophets and our Lord, they, nevertheless, could accept angels as part of the ongoing Christian art.

The pictured angel on the side wall of St. Mark is an excellent example of the care with which the new artists have fitted architecture and art into one consonant, expressive, total entity. The church today will find more and more ways of expressing its joy and thanks in the service of angels, but it must never forget that angels always face both ways, toward God and toward man. Only so can their art realize its social as well as its religious importance.

SOMETIME AFTER DAWN

The bird rose up as often I have done
Full of alarms and in many directions
Insistent on new wings.

And using the hill immoderately
Aware of the bright wind's reluctance
I hung behind the wheel onto knowledge

About to be consummated by the dry
Click
Of the small bird's bones

Whose breaking pulled the brown body
Unevenly and left with me as a torn eyelid
This wedge of bruised feathers.

RICHARD SCHRAMM

BOOKS OF THE MONTH

RELIGION

A THOUSAND YEARS AND A DAY

By Claus Westermann, translated by Stanley Rudman (Muhlenberg, $4.00)

This book is a translation of a popular introduction to and interpretation of the message of the Old Testament, published originally in German. Muhlenberg (now Fortress) Press is to be commended for putting this fine work at the disposal of American readers. It should prove to be beneficial reading particularly for the laity, who desire some introduction to the historical problems of the Old Testament, but who are more concerned to hear of its theological relevance and importance for life than of the technicalities of criticism. This book supplies this need admirably. Prof. Westermann does not sidestep the critical issues raised in Old Testament study, but he is able always to place these in such a perspective that the message of this part of the Scripture remains the vital concern for the reader. The writer, like Thielecke, has a gift for interweaving real, human experiences, and presents the message of the Old Testament as a gripping, existential one. The book has wide possibilities for use in the church. This teacher of undergraduate students in Old Testament is making use of it for collateral reading in his course.

A thousand years are as one day to God, the Creator of Israel. When the "thousand years" of Israel are looked at, there is a multi-colored history, with years of sin and tragedy, of grace and blessing. The "one day" is the joyous day of Christ, the day when the full import of the long and often jagged history of the "thousand years" is disclosed. But we also now live in both — with Israel in the "thousand years" — of sin, waiting, promise, the Law, and death, but likewise in the joy of the one day in which fulfillment has come.

Westermann moves us lucidly and quickly along the way of this thousand years, through primeval history, patriarchal history, the wilderness, the Conquest and settlement, the monarchy, prophets, exile, and return. And all along the way, he sees the Old Testament books not as lifeless volumes of eternal truths, but eternal truth revealed in the undulations of time and history, and culminating in that "one day," a day of real history — at Golgotha.

There are points at which the reviewer would like to see expansion. One of these is the Messianic conception of the Old Testament, which is more and more today seen as having been passed on through the stream of Old Testament kingship. Prof. Westermann works almost one-sidedly with the Deuteronomic judgment on the kings, a direction that in itself is not without validity. Yet this leads him to pass over too readily the importance of kingship in Israel, and consequently the Messianic expectation of the Old Testament is given only quite limited treatment.

Nevertheless, this criticism does not detract from the importance of that which the author has chosen to present. To the reviewer, the work shows quite well that employing a historical and critical methodology does not by any means imply a loss of the message of the Scripture. Westermann's book is a small example of how this history of a "thousand years" is made provocatively vital by such interpretation.

WALTER E. RAST

RELIGION AND BIRTH CONTROL

Edited by John Clover Monsma (Doubleday, $3.95)

This volume presents a symposium on religion and birth control in which twenty-one medical specialists present their views on the topics covered. The main topics discussed are the control of conception, therapeutic abortion, sterilization, natural childbirth, and artificial insemination. Only one of the contributors is a Roman Catholic, and one is a Reformed Jew; the others are all Protestants. Since the entire book is less than two hundred pages long, each of the twenty-one articles is short and can be read in a few minutes.

The paramount aim of the book is to help people who have serious ethical questions concerning their own sex life. The volume does not attempt to answer questions raised by the people it is intended to help, but it presents the sympathetic views of a number of qualified specialists from the medical profession to help such questioners to acquire an informed and enlightened conscience in these matters. The searcher will not find a scholarly theological discussion of the topics treated, nor will he find a great deal of technical detail relating to methods of birth control, but the average reader may well profit from discovering that a number of respected, sympathetic specialists consider the sex practices in which the reader is probably already engaged as ethical and wholesome if done in good conscience.

WILLIAM W. BLOOM

GENERAL

CROSSROADS: 1913

By Paul M. Angle (Rand McNally, $5.95)

The description on the jacket of the book states that this volume is "A distinguished historian's fascinating account of a fateful year in American history." The author has had a number of professional publications to his credit and in addition to being an author, editor, and book critic, is director of the Chicago Historical Society.

Since I was thirteen years old in that "fateful" year and was just beginning to develop some sort of consciousness concerning national and world affairs, the entire volume was extremely fascinating to me. Essentially the work is chronological rather than historical. I differentiate between these terms by assuming that chronology is a record of events, but that history includes both chronology and an interpretation of these events. The author does relatively little in trying to interpret the events of 1913, which is probably one of the refreshing characteristics of the book. Those of us who have lived in the intervening fifty years prefer to make our own interpretations. We simply want to be reminded of what happened a half century ago.

It is rather curious, once more, to realize how many critical phases of our local, national, and international life were pending in 1913. The first, and perhaps the most and at the same time the least important, was the imposition of the federal income tax. I particularly enjoyed one quotation: "My own opinion in the matter," the President (Woodrow Wilson) said, "is that it is much safer to begin upon somewhat moderate lines." (One notes, with a grimace, the word "begin.")

Two other matters that we heard a good deal about in 1913 were women's suffrage and the regulation of the liquor traffic. I remember my high school teacher (a member of the feminine sex) telling our class that once women had the vote it would mean the end of war because, as she put it, "No mother would ever permit her son to be shot down in dynastic and economic wars." People in our schools and churches pointed out that eliminating the evils of drinking would result in an end to poverty, a high standard of living, and a tremendous increase in the general well-being and prosperity of all. Perhaps I may add a comment of my own. I always thought that our temperance and prohibition friends made a serious mistake in trying to eliminate drinking and the liquor traffic by legal means. What they should have done was to repeal the "law of fermentation." If this could ever be accomplished, alcohol could never exist and consequently all would be well.

It is interesting to note that, in 1913, the American public thought just as little of

"modern art" as most of us do now. Our relative freedoms in 1963, fifty years later, particularly in the area of sex, are much expanded; consider what effect some of our "popular magazines," such as *Playboy*, would have had in 1913; in retrospect, the painting, "September Morn" now seems almost puritanical.

In the field of music, I regret that 1913 ever existed since it was the year in which "rag time," the forerunner of jazz and "cha-cha" music, first came into being.

The illustrations in the book are decidedly interesting, but, with the exception of a few, are not particularly pertinent. When I viewed the illustrations of styles in men's suits and the shoes that women wore, I am really thankful that fifty years have elapsed. I feel the author might have been better advised to have scattered the illustrations through the book as Mark Sullivan did in *Our Times*. I regret that the author did not include more newspaper and magazine cartoons — 1913 was the era of great, although sometimes vicious, cartooning, particularly exemplified in the cartoons published in the Presidential election year of 1912.

Another phase of history that permeates the book concerns labor unrest. It is true that 1913, and perhaps 1914, represented the last years in which the laboring class had relatively little power; but, however much one may deplore the existence of the labor unions, and particularly their so-called leadership of the last few years, one must admit that there was solid ground for their grievances.

Another item of considerable interest is the quotations concerning the Progressive Party which was, of course, born in the previous year and died two or three years later, to emerge again in 1932 as the "New Deal."

In literature, apparently only one or two novels published in 1913 have lived, one of them being *Oh Pioneers* by Willa Cather. For myself, I remember reading Jean Stratton Porter's *Laddie*, which should be of interest to all Indiana folk.

I think the whole book is good, but the best part of it is the epilogue. Here in a half dozen pages is a concise, very well written, and effective description of life in 1913, much of which I remember. The book should be of great interest to anyone who was alive in 1913, and it should be of considerable value to our modern generation as a factual and unadulterated picture of what the United States of America was like fifty years ago.

HERMAN C. HESSE

THE CROSS AND THE SWITCHBLADE

By David Wilkerson (Published by Bernard Geis Associates, distributed by Random House, $4.95)

The author is an ordained minister in the Assembly of God Church. This real-life, fast-moving story began in 1958, while Mr. Wilkerson was pastor of the Gospel Tabernacle in Philipsburg, Pennsylvania, and saw the pictures of seven teen-age boys on trial for murder in New York City, in a copy of *Life* magazine. He believes that the will of God called these pictures to his attention and describes how he received "clear instructions to go to New York and try to help these boys."

"His special divine errand" met with negative results as he was not permitted to see them. However, his conflicts with the police and court authorities and the nationwide publicity he received identified him as one of them and a friend of the teen-age gang members.

For the next two years Mr. Wilkerson made many trips to New York, and in simple language relates his thrilling experiences in the slum areas, his conversations with "junkies," street toughs and their "debs" and "dolls," and his contacts with pornography, gang violence, sex parties, and dope addiction. He recognized these as symptoms of a deep-seated emotional need — loneliness. What these teen-agers needed, he discovered, was a new environment surrounded by love instead of hate and fear. He decided to leave his little church in Philipsburg and obey "the voice of the Lord" to full-time work among the gangs in New York.

The author organized Teen-Age Evangelism and set up headquarters in three rooms in "a less-than-chic neighborhood." Literature discussing major teen-age problems and offering help from the Bible was distributed to every high school student in the city's troubled areas. This program lasted three months, resulting in favorable changes in only a few of the youngsters. It was followed by a weekly television show which received a good rating and was well accepted by the teen-agers of New York. However, it was discontinued after six months for lack of funds. This medium failed to provide personal contact, a very important element in dealing with troubled teen-agers. Many had no home, and there was need for "some closer form of follow-up."

Mr. Wilkerson prayed and received "a clear impression" from God on December 15, 1960, to establish a Teen Challenge Center in the heart of the troubled Bedford-Stuyvesant area of New York City. Here gang members and narcotic addicts could associate with Christian workers.

His prayers plus sign plus action sequence resulted in getting a building, enough money to run the Center, a staff of young men and women with a desire "to burn out for God," and changes in the behavior of many teen-age gang members.

The last ten chapters of this book describe many dramatic incidents that Mr. Wilkerson and his workers experienced with these gang toughs, both boys and girls. He provided them a home with good emotional climate plus spiritual help.

The author has since established Teen Challenge Centers in Chicago, in Philadelphia, in Boston, in Los Angeles, and in Toronto. In all of these, as in New York, he writes, "The Holy Spirit is in charge."

This book is a dramatic account of an ordained minister and his youth-serving agency reaching out to troubled, unhappy teen-age gang youth to re-direct their activities into constructive channels. It is a religious approach and one attempt at delinquency prevention and cure.

The Cross and the Switchblade joins another fine volume, *Light the Dark Streets* by Father C. Kilmer Myers, as valuable contributions to the literature in the field of juvenile delinquency. Father Myers, an Episcopalian priest, who works with Negro and Puerto Rican gangs in New York's lower East Side, pointed out that most teen-age gang members "knew nothing of the love of God because they felt unloved and unwanted by man."

ANTHONY S. KUHARICH

THE FORGOTTEN WRITINGS OF MARK TWAIN

Edited by Henry Duskis, (Philosophical Library, $6.00)

This is a book with minor appeal for Twain specialists. The emphasis on "forgotten" in the title indicates a series of previously ungathered newspaper pieces or brief articles, here recovered from the Buffalo *Express* of 1869-1871. In 1869 Clemens purchased an interest in this paper (which his future father-in-law wanted him to buy into). Good as it was in journalism, the *Express* was utterly humorless and notably satireless: to enliven it became the challenge to Twain, whose signed (e.g. as humorist, Hy Slocum; as satirist, Byng) and unsigned contributions stand out, it is here claimed, "like comet tails streaking across the night sky."

Well, the world would not be impoverished at all if these "writings" had remained forgotten! After a short run, the experiment ended abruptly when, early in 1871, Twain ceased these efforts and the *Express* reverted to its former style. No explanation is given why this happened (probably because the Twain family moved to Hartford). By 1875 Twain himself selected and published a very few of these Buffalo essays. To me it seems that this should have ended the matter.

Some of this prose is in dialect form, all of it strains to be witty, but the real weakness is its ineffective exaltation of things contemporary (witness the six pages given to the Lord Byron scandal) instead of po-

tentially universal. Throughout, a staccato mannerism dominates, such as can be seen in the entry for March 28, 1870, wherein Twain ran together ten unrelated human interest references but did not pause to develop any.

An index arranged topically would be a great help. Likewise an energetic introduction could add cohesion by interpreting the early attempts, merely utilitarian, of the later master of the art of fiction. Editor Henry Duskis, once connected with the New York *World,* now heads the Department of Journalism at Columbia College. He has not really finished his self-assigned task in this book, because all that we have is a faithfully garnered but listless assembly of data that still needs to be set into focus by (what editor Duskis undoubtedly is) an understanding journalist.

HERBERT H. UMBACH

WITH LOVE AND LOATHING

By John Crosby (McGraw-Hill, $4.95)

Mr. Crosby was one of the first full-time radio and television critics, and his column in the New York *Herald Tribune* has still not been equalled. He has a strong respect for persons with high personal standards and a strong dislike for anything shoddy. A man with these qualities obviously had much to say in the early days of television, and what he had to say was incisive and witty. The best of his critical columns on the entertainment field are included in this book.

But in the last ten years, Mr. Crosby has branched out to cover any subject that interested him. As a result there are many selections on foreign travel, art, city planning, the changing American scene, Hollywood, and a variety of other topics. In all of these, he indicates his interest and concern and his weapons are satire and irony, both used to perfection but not always with success.

Next to his comments on television, his columns on foreign travel are the best, for they show the author as a good reporter with a sharp eye and an understanding of people. No romanticist, Crosby knows when he is being duped by those abroad who feel all Americans are fair game, and he is not taken in by cupidity masquerading as the picturesque or the quaint.

Over a hundred of his columns are collected in this book and if they are a fair sample, Mr. Crosby never wrote a dull column in his life.

THE COMMUNITY OF EUROPE

By Richard Mayne (Norton, $4.00)

Richard Mayne is an English historian who has worked for the past six years as an official of the European Economic Community. He has written a concise, authoritative and readable introduction to the history, problems, and prospects of the movement toward Western European unity.

The book is a barely disguised plea to Britain to abandon her traditional aloofness and to cast her lot with the nations of the Continent. It is Mayne's misfortune that De Gaulle made his argument academic in the very month it was published. But it is quite possible that the course France has now chosen to pursue makes a book such as this more rather than less relevant. Britain has long dragged her feet in European negotiations, and has often seemed more interested in sabotaging than in joining the European Community. This history must be kept in mind if we are to evaluate fairly the course chosen by De Gaulle. The French veto of January, 1963 does not close the door forever on a larger European Community. Whatever his motives, De Gaulle may ultimately emerge as the realist: the one who insisted upon perfecting the present union before embarking upon more grandiose and therefore more uncertain projects.

Mayne's study provides this kind of perspective — sometimes sadly lacking in recent polemics concerning the Common Market.

If the book has a serious deficiency, it is the author's tendency — especially in the earlier chapters — toward literary one-upmanship. Example: "But this interpretation, although flattering to the Quai D'Orsay, would be hotly contested by the *Auswartige Amt.* . . . And as one watches at close hand the mysterious workings of the Community, they begin to look rather like the movements of a planchette at a seance."

THE FEMININE MYSTIQUE

By Betty Friedan (Norton, $5.95)

The combination of a good writer and a controversial subject usually makes good reading and if the role of women in today's pattern of life is of interest to you, Betty Friedan does make it good reading.

Through the ages women have been swinging on a huge pendulum from being simply chattel to goddesses, from merely breeders to fountainheads of all good — and back again. The "problem," which seems to have been occasioned by the inevitable swing of the pendulum, is well defined here in the role of women as mere housewives. Freud and the newer psychology, anthropology, sex, society, mother, careers, education, advertising, a lack of self-realization and especially the women's magazines are all discussed as each shares in the guilt of perpetuating this problem.

There was one disturbing omission; or perhaps not really so much an omission as an evasion. Religion was only mentioned as a sharer of the guilt, the Jewish and Catholic faiths specifically so. Betty Friedan is doubtless unqualified to discuss God, man's purposes for being, sin, etc., but to omit them completely from a book of this kind is like the story of certain blind people each trying to describe an elephant to the others. Something very vital is lacking here, too, and without it even the most minute attention given to all other parts will never give the whole picture. *The Feminine Mystique* is a well painted picture of the female figure but without the color of flesh.

FICTION

PARADISE REGAINED

By Halldor Laxness, translated by Magnus Magnusson (Crowell, $4.50)

Paradise Regained is a very unusual story. Mr. Laxness gives his readers some beautiful descriptions of Iceland, Denmark, and the Utah Territory; his characterizations are splendid, and his sly wit and humor are delightful.

The story centers around Steinar Steinsson of Iceland and his family. His wife is briefly mentioned as is his only son. The daughter,Steinbjorg, plays throughout the story the part of the typical Icelandic female. Steinar loves his family and courts favor of the King of Denmark, hoping to bestow the world upon his loved ones.

Steinar seems so devoted to his family, yet leaves them for months and even years at a time, going to Denmark and finally to Utah where he becomes a Mormon convert. The descriptions of these travels are marvelous. His awe at the sight of the Mormon Temple is so realistic that one seems almost to stand beside him as the author relates it.

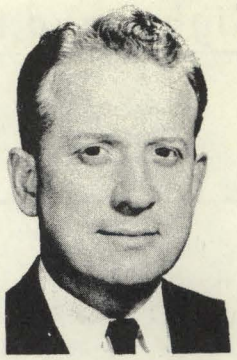
We are horrified at the lives led by the people of Iceland and although none of us approve of polygamy as practiced by the early Mormons it is much to be desired above the practices of people of Iceland of this period.

We who love good literature, are beginning to sicken of books filled to overflowing with sex, immorality and vulgarity. Surely the class of readers who enjoy the superb work of Halldor Laxness does not demand the sordid tales of incidents which fill the pages of this otherwise outstanding book. Forgive me if I am wrong.

HELEN MATHEWS

A Minority Report

Was He One of Them?



By VICTOR F. HOFFMANN

One of the intriguing and dramatic scenes of the Christian Scriptures is in Matthew 27: "But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, Let him be crucified . . . Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified."

Usually Christ is made the center of this well-known story — and rightly so, almost any way the readers look at it. But what about Barabbas? What do we know about this man? Almost nothing beyond what Matthew tells us. He was simply a criminal, a prisoner, mentioned in one place, in one scene, in the New Testament. As an innocent bystander, he became involved in one of the greatest stories of all history, for the Christian *the* greatest story.

What this innocent bystander might have been thinking as these events came to light around him is portrayed with great imagination and creativity in a novel by Par Lagerkvist, simply called *Barabbas*. Published in 1951 (by Random House), this novel won the Nobel Prize for Literature in 1951.

According to the novel, Barabbas had trouble understanding what had happened to him. Yet, Barabbas, thinking about the matter, tried to forget: " . . . the man had been led out to be crucified — and he himself had been unshackled and told he was free. It was none of his doing. It was their business."

However, it became his business. Beset by the knowledge that Jesus was innocent, Barabbas kept watching the proceedings and the crucifixion, " . . . and the long death agony," though, as he kept telling himself, it had " . . . nothing whatever to do with him." This, then, becomes the haunting, nagging melody of a man in pursuit of a faith. The man crucified had drawing power. The desire for pursuit kept at him though he wanted very much to celebrate his freedom with his friends — in wine, women, and song, and all of that.

But the lunatics kept pursuing him. Why lunatics? Why they were a crowd of social misfits who believed that this Jesus was the Son of God. These lunatics went about, singing and crying: Jesus is risen. He did not, could not, and would not believe such a fairy tale.

Yet he kept thinking about. So much so, his prostitute friend, the fat one, kept wondering "why he mooned about here in Jerusalem." He had never been a dreamer before.

Soon he began to mix with these lunatics. They began to fill his head " . . . with their crazy notions." Said his prostitute friend to herself: "It was enough to make anyone touched, going about with half-wits like them."

Many other circumstances of a peculiar nature overtook Barabbas, and soon death. His own death hours began when he had been imprisoned with many other Christians: "He was one of them." All along many people thought he was a fortunate criminal but he turned out to be one of those lunatic Christians, a criminal like Christ. However, Barabbas was really fooling everybody: he really did not know whether a God existed; he certainly had no sure faith about God and Christ. In silence, and without any rational understanding, he had heeded the call "Follow Me!" And like the men in the charge of the Light Brigade, his was not to reason why, his was but to do and die.

In the end, he had really not been released for he was " . . . led out to be crucified." He " . . . came last in the procession of the crucified," " . . not chained to anyone." It also happened " . . . that he hung furtherest out in the row of crosses." In death, he could not make up his mind. Nor could his executioners make up their minds where to locate him.

"When dusk fell the spectators had gone home, tired of standing there any longer. And besides, by that time all the crucified were all dead. Only Barabbas was left there alone, still alive. When he felt death approaching, that which he had always been so afraid of, he said out into the darkness, as though he were speaking to it: — To thee I deliver up my soul. And then he gave up the ghost."

A kind of unbeliever to the last. A kind of believer to the last. Thus the Barabbas of Par Lagerkvist hung between heaven and earth.

Is the Great Day Here?

By ANNE HANSEN

"There's a great day a-comin'." In the autumn of 1963 this might well be the theme song both for movies and for TV. Only a short time ago we heard and read many gloomy comments about the steady decline of the motion picture as an art form, as a medium for mass entertainment, and as a colossus in American industry. Hollywood lost its proud standing as the film capital of the world, our major studios were compelled to curtail production — in some instances were forced into bankruptcy — and theaters throughout the nation closed their doors because of ever-dwindling audiences.

If a feature article in a recent issue of *Time Magazine* is correct, the industry has now taken a new lease on life. After a detailed review of developments in many parts of the world the author of "Cinema as an International Art" concludes on the hopeful note that "a tremendous power, a great magic, has been given to the men of the new cinema," and that "the world is on its way to a great cinema culture. The art of the future has become the art of the present." I read the article with genuine interest, even though I feel that some of the arguments and conclusions are decidely far-fetched. But I am willing to be shown — by the product of this "great cinema culture" rather than by words and opinions. At first glance the subtitle for this article — "A Religion of Film" — may seem to be decidedly ill-chosen, but the dictionary definition of religion justifies the writer's use of the term.

Although international film festivals have been held in Europe for more than thirty years, they are new to the U.S. Recently "The First New York Film Festival," sponsored by The British Film Institute, the Museum of Modern Art, and New York's Lincoln Center, attracted capacity audiences for every performance. Films from Japan, Poland, Italy, the USSR, Sweden, Mexico, Germany, India, England, and the U.S. were presented. Movie critics were invited to attend; but they were honor-bound not to review the films they saw since unfavorable criticism could influence distributors in an adverse manner. Many of the films entered have not yet been released.

The new pictures I saw in recent weeks possessed neither "tremendous power" nor "great magic." Lillian Hellman's *Toys in the Attic* won the Critics Circle Award in 1960 — at the end of a season on Broadway which one critic described as "slumped and lethargic." Miss Hellman is unquestionably a skilled playwright and thoroughly at home in the theater. She is often deeply perceptive, she can be caustic, and her characterizations are sharply delineated. But the magic ingredient which holds and grips an audience and leaves one with an indelible impression of powerful drama is lacking in her plays. *Toys in the Attic* (Mirisch—U-A, George Roy Hill) is no exception. This is the oft-told tale of human frailties, frustrations, and aberrations as they existed in a decadent Southern family — a theme which has been used over and over again by writers in recent years. Geraldine Page, Gene Tierney, and Wendy Hiller — fine actresses — are handicapped by an obviously contrived plot. Dean Martin's portrayal of the pampered and dependent brother is both shallow and unconvincing.

The Condemned of Altona (20th Century-Fox, Vittorio de Sica) lacks the straightforward simplicity and the shattering impact which made *Judgment at Nuremberg* an unforgettable screen play. The script is weak, the direction is heavy-handed, and the acting is a distinct disappointment.

The Caretakers was a nauseating book. The film version (U-A, Hall Bartlett) is not much better. The subject of mental illness should be treated with honesty, dignity, and compassion.

If you are yearning to see the most-talked-about twosome of the year — familiarly known as Liz and Dick — you may find *The VIP's* (M-G-M, Anthony Asquith) worth your time, money, and effort. This is a slick, glossy, colorful, and completely vapid little tale about one crucial day in the lives of a strange assortment of characters.

The Haunting (M-G-M, Robert Wise) has all the elements of a good, old-fashioned ghost thriller: a dark haunted house, shrieks, squeaks, thumps, bumps, unearthly chilling winds, and an all-pervasive aura of fear and evil portent. I must be truthful and tell you that the film actually generates very little suspense or excitement. Nary a goose bump for me!

That great day a-comin' is still some distance away on TV. But there are hopeful signs for the new season. *Athens, Where the Theater Began* and *The Golden Age of Pericles,* two episodes from *Roots of Freedom* (CBS), were worth seeing. NBC turned a searching light on the social and economic position of Negro citizens in our nation's capital. CBS presented a costly documentary titled *Elizabeth Taylor Looks at London.* One British newspaperman was not impressed. In *The Daily Sketch* Anthony Gilbey observed, "Of course, London can take this; but the question is — does London deserve it?"

Letter from Leningrad -- II

Behind a drab wall which fronts on the Obvodny Kanal, as if hidden from the sullen and silent citizens of Leningrad, Saint Stephen's Orthodox Seminary is situated. The building had not always been a seminary. In the course of the terrible days of World War II the original seminary had been destroyed. In passing years the Soviet "brass" had permitted the seminary to settle in this back street location. It was to Saint Stephen's Orthodox Seminary, 17 Obvodny Kanal, that a group of Lutheran clergy of the United States went on August 2, 1963. We were fortunate to be among those present.

Once through the narrow gate in the colorless wall we found ourselves in a courtyard. The grass was not cut. The shrubs had grown whichever way shrubs grow when untended. At our side was a smiling Russian. This was the largest smile we had seen in Russia in three days. The Russian owning the smile identified himself, through our Intourist guide, as the assistant dean of the seminary. We didn't get his name. Our group was ushered into a very dark foyer and up a wide flight of stairs to the seminary aula. There, through our Intourist guide, we were introduced to other members of the faculty. We persist in mentioning our Intourist guide.

Perhaps we had better enlarge on that particular. The Intourist guide who served as spokesman was self-appointed. There were four Intourist guides in all present, but she was the only one of the four who claimed membership in the Party. The other three were not permitted to assist in serving as interpreters on this visit. It was rather obvious that the Intourist guide wasn't particularly comfortable in the theological surroundings.

What did we learn in the course of the interview? Saint Stephen's Seminary is one of five seminaries in all the U.S.S.R. Currently there are three hundred-fifty students preparing for the priesthood. The course offered lasts eight years. Four years are spent in the academy and four years in the seminary. Entrance requirements are these: the student must be at least eighteen years old; he must be baptized; he must successfully pass a special entrance examination; he must receive the unanimous recommendation of the fellow-members of his home parish. We gather that the theological subjects offered are, at least by name, similar to those offered at any other theological institution.

In the year 1963 one hundred and one students were graduated from the seminary. As of August 2, fifty had been assigned parish duties. Some of the others would be assigned teaching posts.

As the questions were put forth by the American visitors the Intourist guide frequently suggested that "Perhaps we might enjoy a visit to the library." We yielded to her wishes to bring the interview to an end, but not before we learned some other things relative to the Church in Russia.

In order better to understand the lack of religion in Russia, it might be helpful to know that in the city of Leningrad there are almost three and a half million residents. Serving the "believers" (Christians are not called Christians but "believers") there are fourteen Orthodox churches, one Roman Catholic church (Our Lady of Lourdes), and one Baptist society. In all there are seventy clergy at work in this huge city. In all of the USSR there are some twelve thousand clergy. The church and its program is obviously not supported or promoted by the State. The official position of the state is atheistic, however people are permitted to become members of a church if they so desire.

Are any new churches being built? The question we raised was answered: "Old churches are being restored as needed." The person answering the question could think of three church buildings in all of Russia that had been put back into service as churches since the Revolution. We did see many church buildings. Some were being used as museums. For example, the Kazan Cathedral (a replica of Saint Peter's, Rome, in half scale) is now a museum for anti-religious displays: Saint Isaac's Cathedral is now a laboratory for scientific research.

We did make it our business to visit the seminary library. It was obvious that the books displayed were there for our benefit. Some of the books we noted include Max Lackmann's "Catholic Unity and the Augsburg Confession," the writings of Karl Barth, Dietrich Bonhoeffer, and Tillich's "Systematic Theology." A member of the faculty indicated that he didn't know any of the books.

As the delegation of Lutheran pastors of the U.S.A. left the seminary the pastor of Saint Nicholas Church of the Resurrection, Leningrad, asked those of us who were gathered about him: "To how many people did you preach the Gospel last Sunday?" American voices produced American statistics: "524"; "483"; "261", etc. When all had spoken he smiled and said: "Last Sunday I preached the Gospel to two thousand people." As we prayed that God would continue to bless his Christian witness we climbed aboard our bus and headed for our hotel grateful that when we returned to our parish we could preach the Gospel of our Lord and Savior Jesus Christ without let or hindrance.

(The Reverend) Cyril Wismar

Professor Goehring

The Pilgrim

"All the trumpets sounded for him on the other side"
—PILGRIM'S PROGRESS

By O. P. KRETZMANN

Goodbye, Europe

Two months ago I said goodbye to Europe, possibly for the last time . . . Included in that farewell were many people, some places, and a few things . . .

Goodbye now to customs officers and passports and the European love for the American dollar . . . to the twelve-year-old who ran the elevator in the Hotel Helsinki as a substitute for a motorcycle . . . to the European love for good music and great drama . . . to the curious naivete with which they delight in ribbons and medals and high-sounding titles . . . to the little winding roads in Sweden and Norway which must end in a Shangri-la over the pine-clad hill . . .

Farewell now to pompous bishops who say "Good Morning" as if it were the papal benediction . . . to a summer storm beating around the head of Mount Pilatus in Lucerne . . . to all American tourists from Brooklyn and Dallas . . . the the heavenly music of the Seventeen Hollanders in The Hague . . . to European bathrooms, where the distance between the bathtub and the washbowl is approximately two kilometers . . . to ecclesiastical youth leaders who have never grown up . . . to the dusk-red moon over the Baltic Sea on a foggy night . . . to the trains that travel like mad and then stop at a railroad station for a lengthy family reunion . . .

Goodbye now to the uneasy awareness of Russia only fifteen minutes away . . . to the dreadful post-war apartment houses in Holland and Germany . . . to the Scandinavian smorgasbord for which most Americans do not have enough will-power . . . to all churches and cathedrals — the frozen splendor of Cologne, the glaring white and gold of the Helsinki dome, the greatness of St. Peter's, the Calvinistic horror of the Lutheran Church in The Hague, the curious fusion of the "Grundtvig church" in Copenhagen (boldness outside and barren traditionalism inside), the Anglican beauty of the chapel at Kings College in Cambridge, the rugged honesty of the Norman churches in the English countryside, the Rose Window in Notre Dame, the incredible choir at Chartres . . .

Goodbye also to train windows that can be opened and mineral water bottles that can not . . . to the controlled power of the Concertgebouw in Amsterdam, surely one of the great orchestras of the world . . . to the frustration of Finnish newscasts in which the names Kennedy or McNamara or Khrushchev appear in a torrent of unintelligible Finnish, leaving you wondering what they are up to now . . . to the dark forests and fjords of Norway . . . to the magnificent lakes of western Sweden, any one of which would be worth millions in Indiana or Illinois . . .

Goodbye, Europe . . . Goodbye to the long northern twilight which enables you to sum up the day . . . Farewell to sunsets over the village church across the Rhine . . . Goodbye to "Danke schoen" and "Bitte schoen" . . . Goodbye to the girl on the dock at Helsinki who bravely brushed away the tears from her eyes as she said goodbye to a young man apparently going to a far country . . . Farewell to the railroad-crossing tender on the Bier-Gasse in Nieder-Breisig on the Rhine, with the hope that he will have a few hours off on Christmas Eve . . . Farewell to the captain on the Rhine boat who accepted a glass of wine from some of his passengers, turned over the wheel to an assistant, and grandly raised his glass to the cheering onlookers . . . To the citizens of Koblenz who still walk among the ruins of 1944 and 1945, living reminders (like their fellows in London) that war today is insanity . . . To the taxi driver in Hamburg who is saving his money so that he can go to Canada in 1965 . . . To the *Putz-frau* in the Jesuit church at Koblenz who carefully cleaned all around me so as not to disturb my meditations . . . To the Benedictine monks at Maria-Lach as they sing Lauds at four o'clock on Christmas morning, something they do well because they have done it for eight hundred years . . . To the *Gepaecktrager* in a dozen European cities . . . To gracious friends in Norway, skeptical and widely read, who provided a five-hour luncheon of stimulating conversation on a rainy afternoon in August.

Goodbye to *Speisewagen, Wagonlits,* no air-conditioned trains . . . To European radio programs (much better than ours) and to their television programs (even worse than ours) . . . Farewell to sentences which I must pursue like a hound dog in order to find a verb at the end which gives them meaning . . . To monks singing Vespers . . . to philosophical taxi drivers who talk politics, economics, or theology under the impulse of our questions . . . to sunrise and sunset over the Rhine . . .to ladies beside whom Bruennhilde would be a Parisian model . . . to German radio commercials which are even worse than ours since they are imitations.